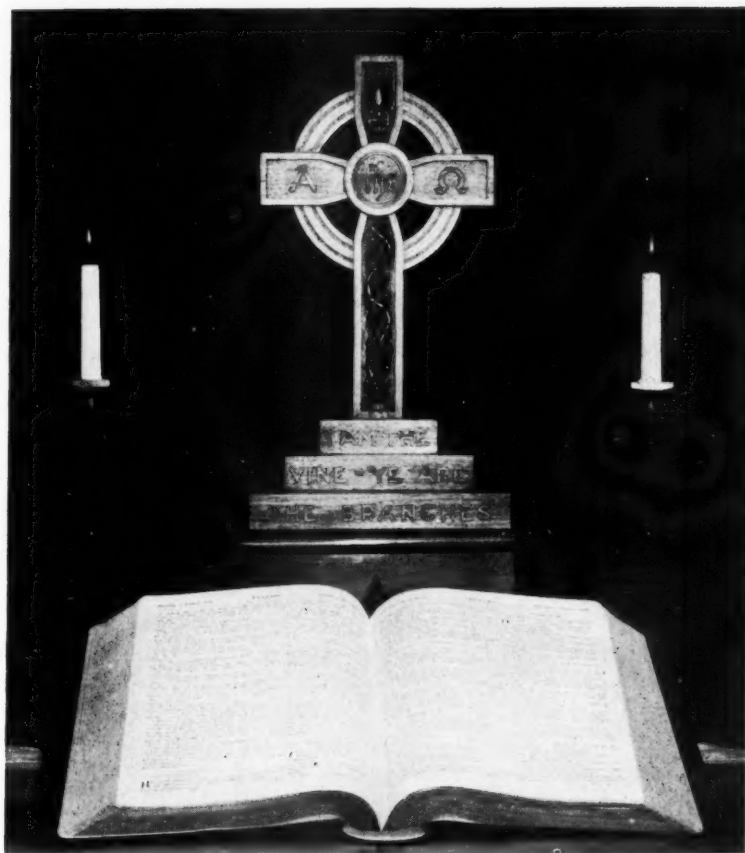


TWENTY YEARS OF PUBLICATION

CHURCH MANAGEMENT



OPEN BIBLE AND CROSS

The Little Chapel, Simpson College, Indianola, Iowa

SEPTEMBER
1944

VOLUME XX
NUMBER ELEVEN

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By Earl Riney

The greatest curse is to be satisfied with low ideals.

* * *

You do not need bank references in order to borrow trouble.

* * *

You have to think straight before you can be straight.

* * *

Worship renews the spirit as sleep renews the body.

* * *

If the church loses the love and loyalty of the working class it loses the very group that Jesus trusted.

* * *

You have no right to consume happiness without producing it.

* * *

Often the voice of inclination is calling in the opposite direction to the voice of conscience.

* * *

He who tries to run away from trouble when it comes is a coward; he who purposely runs into trouble is a fool.

* * *

Working toward a worthy future goal sets your life on a higher key. To live for the accomplishment of some noble purpose alone is life; all else is mere existence.

* * *

Use your life in accordance with God's purposes and laws for man's conduct and you will find that life can be a gloriously successful and satisfying experience.

* * *

It is because we are endowed with the freedom of choice that we cannot escape temptations. Character is only achieved in the realm of choices.

* * *

The safe driver is the one who not only looks upon the roadway ahead, but carefully observes all the signals along the way.

* * *

One evil effect of sin is poverty, it clothes a man with rags; but this impoverishment is not its chief penalty; the thing to think about is that sin will rob you of the true riches of purity and peace, inflict a pauper soul, degrade you into a moral bankrupt, even though you live in a palace and have high social position.

* * *

Education, instead of converting a human being into a sponge to suck up other lives into his own, should make him a fountain, flinging forth streams of sympathy and service, helpfulness, and good cheer on other lives.



*"For this I am very grateful
to my home church ~ ~ ~ ~"*

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THE SIX PILLOWS OF PEACE

One of the type errors in an advertisement in another publication announcing our summer directory issue made the "Six Pillars of Peace" into the "Six Pillows of Peace." At least one minister caught this error and turned it into homiletic profit. C. Homer Ginn of the Methodist Church of Hazardville, Connecticut, called attention to it in a sermon preached at the Willimantic Camp meeting. He pointed out the human desire for pillows rather than pillars and then urged his people that they do not pray: "Now I lay me down to sleep," but "Now I get me up to work."

So even a proof error has its compensations.

William H. Leach.

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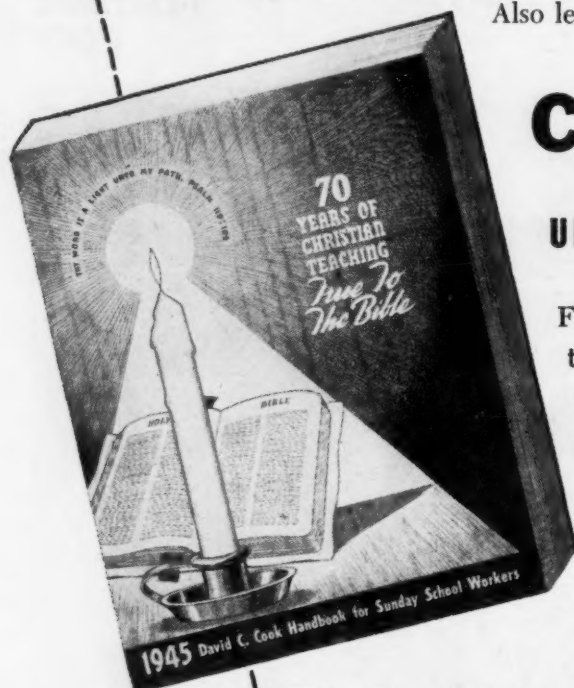
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CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XX
NUMBER 11
SEPTEMBER, 1944

I Pray for Victory

YES, I pray that the Allied armies may be victorious.

No, I am not dictating to God regarding the outcome of the war.

I pray for an allied victory because after much deliberation I am convinced that ours is the righteous cause. I have used what experience, training, and intelligence I have to reach that conclusion. I have no other method of determining what is the will of God. The same processes are used in reaching other conclusions regarding God and his presence in the world.

Having reached the conviction that an Allied victory will be a victory for righteousness, to refuse to pray for this would be a denial of my faith in God.

I pray that victory may come to our arms and that it may come speedily.

William H. Leach.

Failing the Conscientious Objector

NOW that we have gotten the matter of universal conscription off the editorial chest we will take up a wartime failure of the churches. There are several, of course. But the darkest, in our estimation, is the failure to deal fairly with the conscientious objectors that churches and ministers have created.

There are some seven thousand conscientious objectors in the Civilian Service camps. Hundreds more are in prisons. Not a great number, to be true. But most of them are there because of the teaching of some church or minister. The government provides the physical equipment but makes no provision for the feeding or clothing of these men. The cost is thirty-five dollars per month per man. This must be paid by the objectors, themselves, or their friends.

As some of these men have the obligations of families it is a serious matter.

Long before Pearl Harbor this journal protested the action of pacifists who stormed youth conferences asking boys and girls to sign pledges of non-participation in war. It was silly to assume that such pledge cards could avert war. All it did was to put impressionable youth "on the spot." Thousands signed them who are now serving in the military forces.

But out of the pressure education some pacifists were developed. Not many to be sure. For instance, the great Methodist church has but 605 in the C. O. camps. The Presbyterians, but 151. Yet the churches have failed to raise money to support these few. The only groups which have played fairly with these young men are the Mennonites, the Brethren and the Friends. They have backed up their convictions with cash. But the wealthy Methodist, Baptist, Presbyterian, Disciples and others have failed to do so. A recent study has shown that these major denominations have raised about one-half the amount of money necessary to care for their own.

Of course the pacifist leaders must take the greater part of the responsibility. American religious pacifists have shown themselves to be splendid talkers but mighty poor executives. Their energy has spent itself in obstructionist tactics in denominational gatherings where they have, many times, assumed a "holier than thou" attitude but they have failed to put cash on the line to aid the young men who are now in camps and prisons because they took seriously the pacifist teachings. Pacifist speakers sounded like a "million dollars" but their loyalty to their own looks like "thirty cents."

While the pacifists must take the larger part of the responsibility a share of it rests upon the rest of us. These conscientious objectors are a part of the church. They are entitled to its support. It should be a matter of shame to every minister of the so-called great denomina-

(Turn to page 58)

If I Were a District Superintendent

by One Who Is Not

We don't publish this because the author is a Methodist. It is used because we have learned that many pastors, in differing denominations, share the point of view expressed here. There is a well defined protest throughout our churches against the ecclesiastism which too often characterizes established leadership.

1. If I were a district superintendent I would be "absolutely honest" with all who were applying for work. If I knew that I did not have anything to offer an applicant or that I would not employ him if I did, I would tell him so. Perhaps, not in so many words, but I certainly would not say: "Well you might stay around conference for a few days; there is no telling what might open up and if it does I will surely bear you in mind."

2. Having found a man whom I believed to be suitable for the work of the ministry in a church needing a pastor I would not tell him what the parish could pay, but what, in all probability, it would pay. This figure should be based on what they did pay the previous year, less a differential made necessary by the fact that a new man will not have the appeal or support of a "brother beloved" who has won his way into the hearts and affections of the people through a period of years. I would paint factual pictures of the conditions of the parsonage and the environs of the church.

3. I would regard Luke 10:7 as being "also scripture" and adhere to the injunction that in God's vineyard every "labourer is worthy of his hire" (I Timothy 5:18—reads "reward"). Arthur Wentworth Hewitt writes in "The Shepherdess":

"... the salary is inadequate. That is a true statement right down through all conditions of the ministry. The smallness of the salary in the little rural church is proverbial. . . . I know a rural pastor whose cash salary was \$700 (seven hundred dollars) and he educated a family of children on it and prepared them all for professions. How he did it God knows. . . . Many a church has made it wholly impossible for a minister to keep his bills paid around town, and then has turned on him and rejected him because he didn't."

One year the writer, his wife and two children received a cash salary that was very little more than that given to him while a single student-pastor in seminary in 1929-1930. For many months in another parish the only salary guarantee for the four of us was twenty-five dollars a month. In studying the 1942 minutes of the A. Confer-

ence and the B. Conference I found that in one case the average cash salary was \$1,300 and in the other \$1,370 (a listing of house rent was not given here). One church listed as the pastor's salary for the entire year \$20 (twenty dollars). In one conference twenty-one churches, and in the other thirty-one churches gave their pastors \$500 or less for the year. Today unskilled labor demands and receives sixty-five cents to one dollar per hour, which is a yearly wage of \$1,500 to \$1,700. A young married lady, friend of our family for some years, receives \$7.50 per day (or, as she is on the graveyard shift, per night) operating a crane; she is nineteen years old and has never completed her high school course.

Such complacency in Methodism is surprising in view of the fact that it has ever been in the forefront for the working man and for a "living wage" in industry. For thirty years I have been either on the giving or the receiving end of sermons. Methodist preachments have said one thing about Christian economics: "From each according to ability; to each according to need." This, also, is scripture (Matthew 20: 1-16, the parable of the vineyard workers). In a sense district superintendents are employers and as such they can do something about this situation. I believe the proposed memorial to general conference along this line was a step in the right direction.

4. When it became my privilege and duty to install the man as pastor I would take as my text John 13:20, "Verily, verily, I say unto you, 'He that receiveth whomsoever I (Christ) send receiveth me; and he that receiveth me receiveth him that sent me.'" (Also found in Matthew 10:40 and Luke 10:16.) I would explain that this word "whomsoever" applied not only to the twelve or to the seventy but to everyone who throughout the centuries and down to this day has come with the gospel of the Son of God.

5. I would honor the parsonage as if it were the personal property of the preacher. I certainly would not assume

a proprietary air. I would not bring into it a lot of malevolent gossip about the personal lives and families of the rest of the brethren on the district; but if I knew of anything delightfully true, honest, just, pure, lovely, of good report, virtuous and praiseworthy, I would broadcast this widely. I would try to bring a ray of sunshine; I would try to leave a benediction. One district superintendent asked us if we "really wanted" the little stranger whose advent, obviously, was not far off. I felt like asking him what Christians might do about it if they did not. I assured him with what grace I could, that the baby was coming to our home "by request." I would keep "Emily Posted," for, although, many do not take stock in her oracles, nevertheless, some do, and it is best to be "in the know," just in case.

6. I would exercise confidence in the judgment and gumption of the man whom I had appointed. I know of one superintendent who would not let the pastor sign even the simplest legal papers without actually being at his elbow. What that did to the pastor's ego and self respect, how it looked "in the eyes of the world" and to the congregation, I leave you to imagine.

7. I would be on the alert lest any church attempt to apply the gag rule on the pronouncements of the pulpit. As Luther nailed the ninety-five theses to the door of the church, so I, too, would post what the bishops of our church have said about freedom of speech. I would let the congregation know that the only thing we Methodists will not tolerate is intolerance. I certainly would never oust a man because his sincere convictions caused controversy and contention. Neither would I allow a vocal minority of influential, talented, wealthy and "important" people to out-shout the rank and file of ordinary, humble men and women who make up the great majority of our membership.

8. When some of the pastors turned out to be misfits: abysmal and hopeless failures, I would place primary blame upon myself; for I would see that each one was in his station because I had sent him there. At the time of his appointment each man had two alternatives; either to go and to serve that particular charge to the best of his ability or to leave the Methodist ministry. Faced with these op-

tions one could not say that these men were 100 per cent free.

9. I would remember that the "customer is seldom right." That the man of God, sent to shepherd this flock, probably knows more theology and practices more religion than anyone else on the charge. And that if everyone actually and earnestly made an effort to follow his advice and instruction, life in that community and church would be transformed. The community would become "The City of God"; the church "none other than the house of God and the gate of heaven!" (Genesis 28:17).

10. I would not allow myself to be overly impressed by the tangible results of a man's ministry. I would constantly bring into focus the words of St. Paul: "The things which are seen are temporal; but the things which are eternal are not seen" (2 Corinthians 4:18). Statistics are not only inadequate and incomplete but they may even become a source of deception, for, as much as we might like to have it so, not everyone that saith "Lord, Lord" doeth the will of God; and not every new member means "a new birth." I would wish for something more accurate and complete than an annual conference report by which to judge a man's fidelity and fruitfulness. "The grass withereth, the flower fadeth; but the word of our God shall stand forever." (Isaiah 40:8).

Is the pastor bringing that word to men? That is the paramount question. Only the fires of tribulation, temptation and divine judgment can ever reveal how much there is of "gold, silver, precious stones" and how much of "wood, and hay, and stubble" in anyone's ministry. Marching columns of impressive figures or the lack of them do not tell the whole story.

11. I would be reconciled to the fact that one man can not be "quints" or do everything; for, although the "same spirit" is the creative agent in every sincere ministry, nevertheless, differences of administrations and diversities of gifts and operations appear. I would try to see that all this difference and diversity is obtained for one purpose: "to profit withal, God working all and in all" (I Corinthians 12:4-7). And that in the realization of this divine economy "Christ hath given (to the church) some (persons to be) apostles, prophets, evangelists, pastors and teachers" (Ephesians 4:11). I would see that some men are like Apollos, long on eloquence but short on current events. And, though fervent in spirit and mighty in the Scriptures, nevertheless, need an Aquila and a Priscilla to take them in hand and expound unto them the way



Library, Central Presbyterian Church, Lafayette, Indiana

Church Library Is Popular

IN March, 1930, the trustees of Central Presbyterian Church at Lafayette, Indiana, announced a gift of \$5,000 from Mrs. Mary Post Ely, the income to be used in building up and maintaining a library to be known as the Mary Post Ely Library, for the promotion of religious education in the broad sense. At that time Mrs. Ely was eighty years of age. As a student at Western College for Women at Oxford, Ohio, she remembered the pall of sorrow and despair that fell upon students and faculty on that day in 1865 when the terrible news came of the assassination of President Lincoln. She was a daughter of the Rev. Martin M. and Eliza Breed Post. Mr. Post, a notable home missionary, came from the East to Indiana in 1830 to become the pastor of the Presbyterian Church, a home missions church, in the then frontier town of Logansport, and remained there for a generation. She was a lover of books not as ends in themselves but as sustenance for the mind and soul, fully as necessary to her as literal food for the body.

With a nucleus of about fifty volumes from Mrs. Ely's private collection, the library was opened and dedicated during that same year. At this date, it has grown to 1,500 volumes cov-

ering travel, sociology, biography, history, philosophy, fiction and religion, including books for current use by missionary study groups, Bible teachers and leaders of youth activities. There is a set of Encyclopedia Britannica and a set of the Delphian Course for room reference, as well as many current magazines. It is open every day and the librarian is in attendance each Sunday morning. It is not uncommon for callers to remark, "This is my favorite library."

This library has been a constant help to ministers and educational leaders and an intellectual and spiritual stimulus to unnumbered readers. Mrs. Gertrude Munro, a charter member of a Bible class which Mrs. Ely taught for many years, has been the librarian from the beginning.

One of the things her friends loved to think about is that the donor who at the age of eighty founded the library, lived to the age of ninety-five, and during many of those years was able to take an active part in the selection of books and in shaping plans and policies for the future.

William R. Graham is the minister of the church.

of God more perfectly. I might wish that I had in the district only multitalented men, but, I would find use for even those of one talent, so long as they did not bury it. "Paul planted, Apollos watered but God gave the increase."

After all, it is good for a congregation to have a succession of men as pastors whose abilities are different, whose personalities are not identical; it makes for a broad and inclusive development in both the inner and the institutional life of the church. I would

not expect to find in one person a "young peoples' man" and a strong pulpiteer and a good mixer and a profound Bible student and an outstanding scholar and a constant caller in the homes and a psychologist and a mystic and a physician to souls and a lively member of Kiwanis, Rotary, the local library committee, the Masons, the chamber of commerce, the school board, and an expert in the field of religious education and the well known author of several significant books in the field of philosophy and theology and a financial genius and our representative in the state legislature. If such an exceptional person could be found, both he and I still would have to bow before the Tyrant Time for, "are there not (only) twelve hours in the day?" (John 11:17).

12. I would look upon the mounting years as an escalator automatically carrying each of my men "one rung higher" in the scale of ministerial preferment and place. Thus would I mitigate, a very common cause of dissatisfaction, disappointment and "quiet despair." I would see that, since both employers and labor leaders find need for guarding as sacred the seniority rating of each employee, the church of God ought to progressively reward a man for years of faithful service. It is only human to feel unappreciated when the better charges are given to the younger brethren "right out of school." I have seen strong men leave the cabinet chambers in tears; I think I can guess what was the trouble; another of God's men faced a stationary year of service among a congregation that had tired of him; another year of heart breaking, fruitless, toil. One dear brother of fifty plus said, "My parish is my punishment."

13. I would not sweep the field with the binoculars. In the relentless battle between organized good will and corporate evil I would take a place beside my men. One superintendent boasted that he directed his district from his desk by the expedient of "pulling levers" and "pushing buttons."

Whenever a local pastor seemed inadequate to inaugurate a suitable year's program or to push to conclusion a parish project in finance, evangelism, etc., there I would be, working with him "side by side;" even, helping to re-win the periodic "kickers" who chronically "throw up the sponge" and "go home mad." I would assume that the office of the superintendency was created for the purpose of helping the brethren accomplish those things, which without help, would prove to be doubly difficult or well nigh impossible.

14. "Does the pastor preach an unadulterated and undiluted gospel, fer-



THE RUMMAGE SALE

A common sight throughout the land is the church rummage sale. The picture above shows one in action at Dickson, Tennessee. This sale was conducted by the intermediates of the Methodist Church under the leadership of Mrs. Garner Harris and Mrs. Floyd Williams. The children netted fifty dollars from their efforts.

vently, effectively and without fear or favor?" "Does he 'scorch the varnish on the front benches' in his enthusiasm?" "Does he hew to the line, letting the chips fall where they may?" These are some of the questions that I would entertain as I sought to evaluate the ministry of my men. Having satisfied myself that such a service did prevail at a given charge, I would back that messenger to the limit for such is the only kind of a challenge that will ever shake men out of their self-satisfaction and lethargy.

15. Finally, I would look upon the district as my parish. I would accept each parsonage family as my responsibility, and I, their personal counselor and father confessor.

With funds pouring into district headquarters from the wealthy charges I would equip the struggling churches with the modern tools of today for the spiritual tasks of the day. I would not let my desk get littered with complimentary copies of the latest books, but I would put them into circulation as soon as I had read them. I would offer free mimeographing service to all who, not being able to afford a machine, would care to send in "copy." Religious recordings, radio-phonographs, motion picture projectors, and such like, would be in constant circulation among the churches for the cause of the kingdom and the proclamation of the gospel.

After the duration I would make possible a sum for the defraying of the transportation costs incidental to bringing the "Methodist Cathedral Choirs" into every hamlet and village, so that the great and good sacred classics could be made available throughout the district; so that drama guilds could carry their offerings to the small churches. I would raise funds adequate to guarantee the expenses of every pastor in the low brackets to at least some of the numerous "Colleges of Preachers," "Rural Life Seminary," "Summer Schools for Pastors," etc. I would try to revitalize the vanishing evening service by urging and enabling the strong pulpites, the "youth men," "the evangelists," and other ministers with special talents to make the rounds of the district, preaching and visiting at the Sunday evening hour in the small churches. Perhaps, supplying the pulpits in the large church with the rural brethren whose place the First Church pastors are taking for that evening.

No quarterly conference would ever assume the characteristics of an assize: myself being both judge and jury. God helping me, I would make every one of them an opportunity for the analysis of parish problems, and an approach to a constructive solution of them; a period of instruction in churchmanship, and a time of inspiration.

Getting the Most From the Post Office

A discussion of the various classes of mail as they apply to the church program.

THE average person probably has a more constant contact with the post office than with any other government department. It is the essential service for communication between individuals and one of the chief arteries of business in the country. Churches receive and send mail. It is possible, however, that many clergymen have not sufficiently studied the possibilities which the various classes of mail offer the churches.

We will take them up, class by class.

First Class Mail

Under this classification there is placed all individually written or typed communications. There is one rate under the present regulations. Whether local or out-of-town that rate for mail to be sent to the United States and its possessions is three cents per ounce. The recent legislation which eliminated the two-cent local rate affected the expenditures of many churches. Under the old rates, when it was a choice between unsealed form letters at one and one-half cents postage under third class and the two-cent local rate for first class mail, it was easy to make the decision for the first class. The increase in local cost to three cents will persuade many churches to use the less expensive classifications.

First class mail may be registered or mailed for special delivery.

The cost of special delivery is: up to two pounds, ten cents; two pounds to ten pounds, twenty cents; over ten pounds, twenty-five cents.

The cost of registration depends upon the registered indemnity desired. It varies from twenty cents for an indemnity up to \$5.00 to \$1.35 for one of \$1,000.

Government postal cards and private mailing cards, two and three-fourths inches by four inches to three and nine-sixteenths inches by five and nine-sixteenths inches bearing one-cent stamps are included in first class mail and get the speed of that class. Many church communications can be printed or mimeographed on cards and sent in this way at low cost. There is another big advantage, in addition to the low cost, in using a postal card. If it is attractively done it gets immediate attention. One does not have to open an envelope.

Unpaid, misdirected, unmailable and unclaimed domestic postal cards and post cards, whether single or double

and whether addressed for local delivery or otherwise, shall be returned to the sender only when they bear his return card in the upper left corner of the address side, together with a pledge to pay return postage. Such cards bearing the sender's return card and pledge to pay return postage shall be returned charged with postage due at the rate of one cent each to be collected on delivery. This applies regardless of whether in the case of double cards postage has been prepaid on the reply portion.

Some splendid little duplicators are now available for printing messages on these cards. They are inexpensive. One of the most popular sells, with full equipment, for less than \$10.00. With one of these and a supply of government postal cards any church can reach its membership in a hurry.

Air mail also belongs in first class. The present rate for this service is eight cents per ounce. This applies to all air mail for the continental United States, including Alaska. Air mail addressed to an A. P. O. or F. P. O. in care of Postmaster at San Francisco, New Orleans, Miami, New York City, Presque Isle, Minneapolis or Seattle is six cents per half ounce.

Second Class Mail

Second class mail consists of newspapers, magazines and periodicals which have been entered for such classification under the post office regulations. Many churches which issue weekly or monthly periodicals have secured this entry which gives a very low rate of postage. The rate for weekly publications is secured by the weighing of the entire mailing rather than by individual pieces. The mailing rate depends upon the zones of delivery and the amount of advertising, if any, which appears in the publication.

Any church is eligible for entering its publication for second class mailing if the following conditions have been observed:

1. It is to be a periodical, issued at stated intervals, as frequently as four times a year.
2. It must have a bona fide subscription list.
3. It must contain editorial matter of general interest to distinguish it from a strictly propaganda mailing piece.

4. The mailer must make application for second class entry, satisfy the postmaster that the foregoing conditions have been met and pay a fee for application. That fee is:

\$ 25.00 if the distribution is 2,000 copies or less;

50.00 if the distribution is more than 2,000 but less than 5,000 copies;

100.00 if the distribution is more than 5,000 copies.

The savings in postage when a periodical is accepted for second class registry soon pay for the application fee. Once it has been accepted it is subject to inspection by the post office to see that it continues to qualify for the valuable privilege.

Out of hundreds of pieces of church literature which come to the office of *Church Management* many churches have mailed their papers under the second class privilege. Some have found a way of meeting the subscription difficulty by having each pledge card carry a line that says: "Fifty cents of this pledge shall be applied as an annual subscription to 'The Summons'." Others allow an additional amount to be paid for the publication. Either of these methods comply with the requirement.

Second class mail must be delivered to the post office and shall not be placed in collection boxes. It is "weighed in." Money must be deposited in advance to pay the cost of each mailing. Individual pieces, mailed by others than the publisher, must pay a higher rate.

When second class periodicals are mailed by individuals or placed in collection boxes the rate is one cent for each two ounces or fraction thereof, or the fourth class rate, whichever is cheaper.

Should you wish to have your church publication entered as second class matter, go direct to your own post office. There information and application forms will be provided you and necessary supplementary information given.

Third Class Mail

Roughly speaking third class mail includes all matter weighing less than eight ounces which is neither first or second class. That may mean circulars, form letters, small articles, blue prints, photographs and many other items.

A church may use third class when sending out announcements or form

<p style="text-align: center;">Page Two</p> <div style="border: 1px solid black; padding: 5px; margin: 10px auto; width: 80%;"> <p style="text-align: center;">Look Up TIDINGS Lit Up Published Every Friday</p> <p>EDITOR—Fred G. Knapp; Entered as Second Class Matter June 4, 1937, at Cleveland, Ohio.</p> <p>Subscription price by mail \$5 (fifty) cents the year in advance. Each family contribution to the church budget includes a subscription to the paper. Office phone BO. 2524.</p> <p>Notions for Tidings should be typewritten if possible and phoned only in case of emer- gency. Deadline Wednesday noon.</p> </div> <p style="text-align: center;">FRIDAY, JULY 21, 1944</p>	<p style="text-align: center;">TIDIN</p> <p style="text-align: center;">COUNTRY CLUB CHRISTIAN</p> <p style="text-align: center;">3101 WARD PARKWAY KANSAS CITY, MO.</p> <div style="border: 1px solid black; padding: 5px; margin: 10px auto; width: 80%;"> <p style="text-align: center;">Sec. 562, P. L. & R. U. S. POSTAGE PAID KANSAS CITY, MO. Permit No. 1498</p> </div> <p style="text-align: right;">CHURCH MANAGEMENT, 1900 Euclid, Cleveland, Ohio</p> <p style="font-size: small;">POSTMASTER: IF UNDELIVERABLE FOR ANY REASON, NOTIFY SENDER, STATING REASON. ON FORM 3527, POSTAGE FOR WHICH IS GUARANTEED.</p>	<p style="text-align: center;">THE FIRST UNITED BRETHREN CHURCH, 164 South Union Street, Akron, 4 Ohio</p> <p style="text-align: center;">Sec. 562 P. L. & R.</p> <p style="text-align: center;">Church Directory</p> <p>REV. RAYMOND E. WALKER, D. D., Minister Study at the Church—BE 6440 Residence: 1910 S. W. 11th Avenue ATwater 5798</p> <p>MISS FRANCES E. CLAPP, Parish Assistant At the Church daily forenoons except Monday</p> <p>MRS. MARY HASELLE, Church Secretary Office, BE 6440. Residence: AT 4619 At the Church all day Tuesday, and every afternoon except Monday</p> <p>MR. ALBERT E. JONES, Director of Music 2523 N. E. 48th Ave. Garfield 9009</p> <p>MRS. MARY HASELLE, Organist, AT 4619</p> <p>MISS RUTH KARNER, President Woman's Assn. Garfield 7624</p> <p>MRS. H. E. HODDLE, Director of Alameda Center. Residence: 2114 N. E. 51st Ave. Trinity 7250</p> <p>MR. PHILIP A. JOSS Treasurer BE 1116</p> <p>MR. E. C. WINTER Custodian At the Church daily except Monday</p> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p style="font-size: x-small;">THE PILGRIM is published weekly from September (with exception of first week) to the third Thursday of May by First Congregational Church, 1126 S. W. Park Avenue, Port- land 5, Oregon. Subscription price, 50 cents.</p> <p style="font-size: x-small;">"Entered as second class September 12, 1929, at the Post Office at Portland, Ore- gon, under Act of March 7, 1879."</p> </div>
<p style="text-align: center;">Dr. Wm. H. Leach, 1900 Euclid Avenue, Cleveland, Ohio.</p> <p style="font-size: x-small;">POSTMASTER: If undeliverable as addressed or if addressee has moved, notify sender on Form 3547, postage for which is guaranteed.</p> <p style="text-align: center;">THIS IS THE WAY WE HEARD IT: that Roberta Ensor and Dorothy Spen- cer have enrolled as freshmen. There</p> <p style="text-align: center;">We congratulate Bob Giaman—</p>		<p style="text-align: center;">OHIO, Cleveland</p> <p style="text-align: center;">1900 Euclid Ave., Rm. 407,</p> <p style="text-align: center;">Church Management,</p> <p style="text-align: center;">LAKE AVENUE CHURCH NEWS—VOLUME VI, No. 32</p> <p style="font-size: x-small;">Published weekly by the Lake Avenue Baptist Church, Rochester, New York. Subscription, fifty cents a year. Entered as second class matter, ap- plied for at the post office at Rochester, New York, under the act of March 3, 1879.</p> <p style="text-align: center;">GENERAL ITEMS OF INTEREST</p>

Church Periodicals Which Reach "Church Management" Use Various Methods of Mailing

letters. If monthly statements are uniform and printed or mimeographed they may be mailed third class. When they are individually computed and listed they must be mailed as first class.

The rate for third class mail is one and one-half cents for each two ounces or fraction thereof. Thus an envelope stuffed with a circular letter and other items may be mailed for one and one-half cents each. A minister may write his entire membership, have the letter mimeographed and mail it at this rate provided they are mailed in a minimum number of 20 identical unsealed copies.

If he wishes he may use a window envelope and have the name and address individually typed. Furthermore, the letter may be personally signed, should he so desire. But the body must be printed or reproduced by mechanical means.

Third class mail provides for special permits which make it possible to still further reduce the cost of mailing. Churches which mail 200 or more identical pieces of third class mail at one

time may secure a special permit which will reduce the cost so that the form letter, circular or announcement, if it does not exceed one and one-third ounces in weight, costs but one cent per copy.

This special mailing is provided in Section 562, Postal Laws and Regulations. The pieces to be mailed must be assembled and tied in accordance with instructions from the postmaster and must be delivered to the post office with postage prepaid. The postage may be prepaid at the post office and an indicia, carrying the permit number of mailer printed on the envelope or may carry one cent precancelled stamps. Above the stamp there must be printed the line, "Section 562, P. L. & R."

There is a charge of ten dollars made by the post office for the permit to mail without stamps affixed; no charge is made for the permit to mail with precancelled stamps. The permit is necessary, however, both to buy stamps and to put the mail into the office. The permits, once granted, may be used to mail the church weekly calendars, news sheets, yearbooks, finan-

cial publicity and other items. Any church which has a list of 200 will find it possible to save considerable money during the course of the year through the use of third class mailing. When the item to be mailed weighs more than one and one-third ounces, the rate is twelve cents a pound or fraction thereof, in case of circulars, miscellaneous printed matter and merchandise. In the case of books or catalogs having 24 pages or more, twenty-two of which are printed, and weighing more than two ounces each, the rate is eight cents a pound or fraction thereof.

Fourth Class Mail

Fourth class mail is that which is popularly known as "parcel post." All parcels which weigh more than eight ounces are in this class. Rates of postage on fourth class matter (over eight ounces)—to be fully prepaid—are by the pound, according to distance or zone. As the weight increases the cost per mailing piece likewise increases. A parcel post rate chart may be obtained at your post office.

Churches are not large users of
(Turn to page 14)

How Life Looks at Eighty

An Interview With Charles R. Brown

by A. Ritchie Low*

THERE can be no doubt about it, preaching is much more difficult an undertaking today than it was fifty years ago. It was never easy to be pastor of a church but on the other hand never has the task been more difficult than now.

This is the gist of what a seasoned old-timer told me the other day and, having been at it going on fifty odd years, he ought to know something about it. And when I tell you his name I think you'll agree that he does. It is Charles R. Brown, known the country over as former dean of the Yale Divinity School.

The other evening, in a small town near Johnson, Vermont, the well-known preacher and writer and I had dinner together in an old-fashioned New England inn and as we ate we talked, talked about the church, about being a pastor in this hectic day and age, about the many changes that he had seen come and go.

"When I started out in the ministry a little over fifty years ago," said Dean Brown, "there were no automobiles, no radios and only here and there a new fangled contraption called a telephone. Today we live in a vastly different and much more complicated world and it is this change that has made so much difference."

I asked him if it were more difficult to be a pastor today than when he started out and he replied that it certainly was, life has been speeded up. Sunday was in the days of his youth a holy day, whereas now it is for many people a holiday. The churches have more competition, much more competition to meet, Sunday picnicking, Sunday supplements, visiting, in peacetime pleasure trips, and so forth. Not a church in the land, in Dean Brown's opinion, but feels the weight of these distractions.

Ministers have always been, on the whole, hard, persistent workers, but even so the same amount of effort today does not bring the same results it did when he started out.

I was interested to have this homiletic teacher's slant along this line because there are few men in the American pulpit who have had a more varied experience, who have had more opportunity to see at first hand the changes that time has brought about.

Dr. Brown, for instance, since graduating from the seminary fifty-five years ago has spoken in all parts of the United States, in many other sections of the world and in 196 universities and colleges and eighty-two preparatory schools of various sorts. It is out of this vast experience that he has reached his present thinking on the subject of the church.

As we ate supper we talked about many topics and while he gave me his slant on this and that I jotted down a word here and a sentence there so that when I came to write up the interview what he told me would come back to me. Here are some of the ideas and questions we took up.

I asked the former Yale professor what he thought about equalization of ministers' salaries. I am a country minister myself and know how underpaid many of our rural clergy are. There ought to be a more excellent way of helping these men, I said. He agreed.

"Equalization sounds fine but it just wouldn't work," said Dean Brown. The people who give have the last word, in his view and while (as I pointed out) Roman Catholics have some drawn-up system, some workable plan, it wouldn't be practical in say the Congregational communion to which he and I belonged. Dean Brown wasn't sure that he had any specific suggestion to make but he did want it to be known that any system that would be more fair had his approval. How to put it into operation was the issue.

Speaking of rural churches, he told me that when he was in Oakland, California, where he was a pastor for fifteen years before going to Yale divinity school, he and other city pastors took country parishes in the adjacent territory under their wing, helped them by visiting them, were brotherly to the pastors, got their city members to lend a hand financially and otherwise built up in this way a spirit of comradeship between rural and urban church members. More, he feels, should be done along this line.

If Dr. Brown were back in the active pastorate today what would he stress, what would be the emphasis in his preaching?

A People Centered Church

For one thing, he told me, he'd try to make his church people rather than

program centered. He'd put the stress where he feels it belongs, the raising up of strong believing men and women who'd apply the gospel to every day life. It isn't enough that church members be good, the thing that is important is that they be good enough for something, good enough to meet the stern demands of this new day and age. A church should produce not simply a well rounded program but rather a well rounded group of men and women fit for the Master's use. Well said!

"What about the growth of the new cults and movements? Does their rapidly growing numbers indicate the old-line churches have not been sufficiently on the job?"

"I don't think so. Despite all we hear and read they're not making the headway we think they are and for a very good reason. The tendency today is toward larger and not smaller units. What the old-line churches have got to be aware of are the needs of the plain people, and where they are, this question largely takes care of itself."

"Is there any danger, Dr. Brown, of Congregationalism, Presbyterianism, and similar groups becoming class conscious? I mean by that isn't it true that they seem to confine their membership pretty much to middle and upper class families?"

"Undoubtedly, Ritchie Low, there has been this trend. It hasn't been deliberate, though, for as you well know the church you and I belong to has always been open to all comers. Don't forget, either, that it was out of Congregationalism that such prophets as Washington Gladden and Charles M. Sheldon and Graham Taylor came. Ours is also one of the few Protestant communions with a social action commission that is well staffed, well financed and takes its work seriously. *Social Action* magazine reaches into many corners of the land and is winning friends for the social gospel. But getting back to your original question it would seem that every church of whatever name should have on its entrance a 'whosoever will may come' sign."

Church union is in the air. It's been there for years, so much so that some of us would like to see more action taken on the subject. To my surprise,

*Minister, United Church, Johnson, Vermont.

however, I found Charles R. Brown hard to 'steam up' on the subject.

"You must not forget that people are different and that they respond differently," said he. He went on to point out that they differ in culture, in outlook, some people see one way, some another. Dr. Brown has an idea that the main thing isn't organic union but rather the working together of all the churches in a given area. Where people think, they differ and who would have it otherwise?

This may sound pleasing to your ears but it isn't pleasing to mine. It is not my notion that you have to have denominations to fit every prejudice because, as I tried to point out, in my own parish of over two hundred members we have as many varied temperaments (or so it seems to me at times) as you'd find in several different denominations and yet we get along dandy by, where we can do no better, agreeing to disagree agreeably! But I mustn't get off on this tangent since it is what Dean Brown thinks rather than what Ritchie Low thinks that you want to find out.

I questioned our friend about what he thought the war was doing to the churches but he brushed the question aside by saying that it was a good theme for a book but hardly for an off-hand answer! Accordingly we went on to the next question which had to do with the numerous books he had written during the past half century.

Best Selling Books

His long list, I said to Dr. Brown, covered many subjects and would he hazard a guess as to which of them had sold the best? Out of thirty odd volumes he felt that the two that had enjoyed the most sales were *These Twelve* and the Yale lectures, *The Art of Preaching*.

Was the first volume, I asked a bit discreetly, sermons he'd first delivered in his own church and at different places where he'd been guest preacher? No, the book was written as a book although he had afterward used the chapters, to be sure, as sermon material.

As for the *Art of Preaching* it is used in many a homiletic class the nation over so that it still enjoys a ready sale. I told Dean Brown that when I started out in the pastorate in 1923 I began to read the entire Beecher Lecture Series on preaching and that the two books I got most out of were the lectures by Phillips Brooks and his own. He seemed pleased to be linked up with the great bishop of Massachusetts.

How do the leaders in the church today compare with fifty years ago?

Very well indeed, in his view.

"When I was a young fellow we had a goodly number of 'big guns,' Beecher and Storrs, DeWitt Talmadge and Moody and many another I could name and they were all great and good men, every one of them. Today we also have men to match the times and this we sometimes forget."

Mentioned in Dean Brown's list were such headliners as George Buttrick, Harry Emerson Fosdick, Ernest Tittle, Bishop McConnell, Harold Lynn Hough, Bernard Iddings Bell. I ventured to name another: Charles R. Brown. He wasn't assured about that last name, he modestly said, because his ministry was behind him.

When we left the country inn to go over to the Waterbury, Vermont, Methodist Church where he preached the sermon I wasn't so certain that his ministry, old man that he is, is all behind him. And this because there is a lot of spark and power in the old boy yet. His face is older, his form isn't as straight as it used to be and his voice can't be heard quite so well as when he was twenty years younger but once he gets well into his sermon one is conscious of the old-time fire that made his sermons an event on many an American campus.

The word that comes to mind after listening to Dean Brown preach is the word "helpful." His sermons aren't flowery, they aren't what you'd call polished, they are simple and helpful and you go away feeling it was good for you to have heard him.

Can any better compliment be paid a minister of the word?

Getting the Most From the Post Office

(From page 12)

fourth class mail. They, perhaps, receive more than they send out. Books weighing over eight ounces which were at one time subject to fourth class mailing rates have a special rate of their own. That is one reason why book prices have not been advanced because of the war.

The special book rate is four cents for the first pound, regardless of the zone to which it is addressed, with an additional charge for each succeeding pound. In order to get this special rate the sender must write or stamp the word "Book" on the outside wrapper. This rate is not alone available for the publisher but for the individual who has occasion to mail books. It may be most useful in returning books to rental libraries. Please remember, however, that this rate does not apply

to record books, form books, bound volumes of magazines or books which contain advertising. They must pay the higher rates of interest. A rate chart for books may be obtained at the post office.

In computing the weight of any parcel for fourth class mail, there is no break down permissible for ounces. Items which weigh over eight ounces and not more than sixteen ounces are considered one pound. If the parcel weighs seventeen ounces it is considered as two pounds. And so on. The limit in weight for a parcel to be sent fourth class is seventy pounds; the limit in size is that the combined length and girth shall not exceed 100 inches.

Now just one word about the post office. These are busy days for everyone. In case of doubt regarding rates, call the post office or apply personally. Items sent out at wrong rates mean additional work for burdened clerks and carriers. There are many times when a few minutes at the telephone will clear an item regarding post office regulations and save you much worry in the future. Post office workers and officials are human. Like most other people they prefer to be helpful than critical. Let them help straighten out any difficulties you have with rates and regulations.

One very effective way to help efficient mail distribution today is to make sure that every piece of mail which goes to a city which has a zoning system carries the correct zone number. This expedites the mail and aids the post office. If your address is in a zoned city, make sure that the correct number appears on every piece which goes out from your home or office. Submit your mailing list to your post office and they will gladly furnish the correct zone number for each address.

SNEERING AT "RELIGIOUS SECTS"

A practice very common among the "respectable churches," is to denounce these underprivileged groups; to call them all "Holy Rollers"; to sneer at them as trouble makers. I have heard ministers say that they are glad such groups existed, for into them trouble-makers in their own churches were drained off. It is well to bear in mind that Baptists, Methodists, Disciples, and Quakers were once troublemakers for the respectable churches—the Congregationalists, the Presbyterians, and the Episcopalians. And only a little back in time, the Episcopalians, the Congregationalists, and the Presbyterians, were in their turn, trouble-makers.

William Warren Sweet in
Revivalism in America.

Worship in the Church

by Bruce C. Wenner*

As a church architect Mr. Wenner has observed not alone the worship facilities but many churches at worship. His suggestions for improving the quality of worship are splendid. This article concludes the series of three which he wrote for "Church Management."

THE altar or Lord's table is the focal point of worship both spiritually and architecturally in the worshipfully arranged church. The arrangements and appointments of the worship center should be correct as nearly as possible to the standards of the early and modern church, but after all, they are meaningless if we, as worshippers, do not apply ourselves to worship. The testimony of many has been that a church worshipfully arranged has proven to be the cause of a deep spiritual experience and that a beautiful service has led to a beautiful experience in Christian living. The setting for worship is important, but we must first have the desire and willingness in our souls to commune with our heavenly Father.

What Is Worship?

One dictionary defines worship as "the act of paying divine honor to God. Reverence with great respect; to perform acts of homage or adoration, especially religious service." Personally, I like to define worship as being the act of attuning our spirits to that of the Divine Spirit so that we can commune and receive spiritual strength and guidance from our Father in heaven. To really worship, we must be in the "spirit" as St. John was in the spirit on the Lord's Day. Worship can take place anywhere but the church is ordained and established by God as his appointed place for worship and as the means of grace. The church should, therefore, be so designed as to inspire worship in the beauty of holiness.

Why Do We Go to Church?

If we honestly answer this question, we may at least, on occasion, give some appalling answers. We go because we must see Mrs. Jones about arranging for the social on Tuesday night. We go because we can worship the girl or boy of our dreams, who is sure to be there. We go to see or to show new clothes. We go to worship God. We go so we can criticize. Without a doubt most of us do go to church to worship

God but many of us do not appreciate what worship really means.

The Act of Worship

Many have referred to Isaiah 6:1 to 8 as the example of worship which we may well follow and this is a beautiful experience recorded in the Bible for our edification. We find here that the act of worship includes:

First, our coming into the presence

of the Lord. This can be aided by our quiet meditation during the prelude, by the processional and the call to worship.

Second, our realization of our inadequacy in God's presence and in comparison with his perfection. This can be expressed by the general and individual confession of our shortcomings through prayer.

Third, our forgiveness and cleansing by God's grace. This is expressed by words of assurance and by our joy set forth in anthems, psalms or hymns and our affirmation of faith by creed or other public confession of faith.

Fourth, our consecration. This is ex-

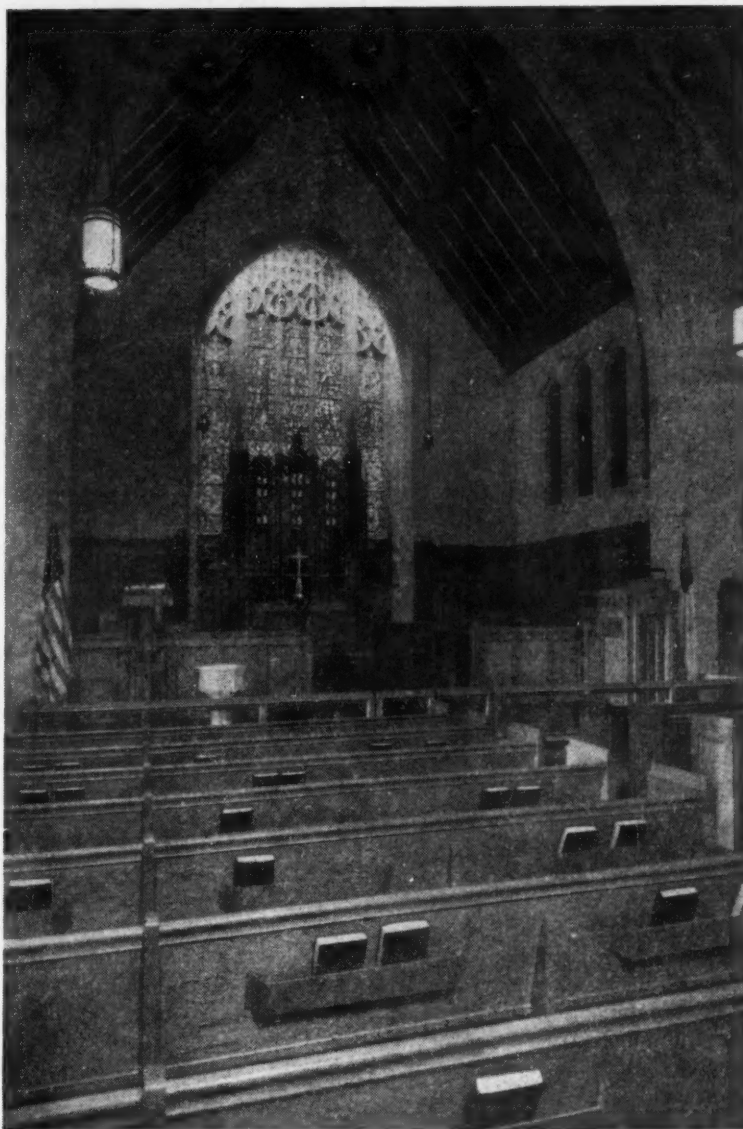


Illustration by courtesy Wenner and Fink
First Methodist Church, York, Pennsylvania

*A member of the firm of Wenner and Fink, Philadelphia, and consultant to the Interdenominational Bureau of Architecture.

pressed by our offerings of our worldly goods and our souls and ourselves upon the altar.

Fifth, receiving God's message or instructions to us. This is accomplished through the sermon, meditation or communion.

Sixth, our receiving God's blessing and strength for our enterprise; this being received through prayer and benediction.

We will find that many church services follow this sequence.

The Setting for Worship

The setting for worship includes not only the architectural setting but the order of service and our own spiritual condition. The architectural setting is naturally improved by a churchly church, carefully designed and decently and religiously appointed. It may be a simple type or it may be elaborate. Its architecture should be good, appropriate and ecclesiastical in character and the House of God should be as fine as it is possible to make it. Due to our experience we recommend the open chancel, altar centered, with pulpit on the north side, lectern on the south side, considering the altar as being in the east. The choir should be divided antiphonally and the communion rail placed according to denominational usage if the denomination in question uses the rail. Such a chancel, if correctly designed, gives a worshipful setting and provides a proper place for each element of worship. The altar is for consecration and communion; the lectern for the reading of the word; the pulpit for instruction and admonition, and the choir for leading in hymns and praise and symbolizing the heavenly Host doing honor before the Throne of God. The whole chancel symbolizes heaven or the church triumphant while the nave is the church militant. Henry Ward Beecher said, "There ought to be such an atmosphere in every Christian church that a man going there and sitting two hours should take the contagion of heaven and carry home a fire to kindle the altar whence he came."

The setting for worship may be very simple so far as ritual is concerned or it may be very elaborate in liturgy and either type may be beautiful and worshipful. Some of the main elements in worship are dignity, quiet and orderliness. Disorder, chattering, announcements and extraneous elements take the mind of the worshipper off the theme of worship. Our minds are wont to wander at the best, and distracting factors should be avoided. We should sit in church in a quiet and prayerful meditation before the service and during the prelude. Even if we do not wish to worship there may be others who do.

A WARTIME PRAYER

Almighty and Everlasting God, the creator of all mankind, the earth and the fullness thereof, wilt Thou forgive our manifold sins and look with compassion upon all men in these tragic days of darkness when the evil forces of death and destruction are seeking to destroy the beauty of Thy holiness in this world and the sacredness of man's God-given inheritance of liberty and the freedom of his spirit.

Give to men and women in the service and all their leaders, whether on land or sea or in the air, faith, courage and strength of Thy light and power to help crush this monster evil from all countries in the universe and may Thy cause triumph in victory.

Wilt Thou direct the councils of those in high places of influence and authority. Wilt Thou keep them in tune with Thy Infinite command that we may march forward to our reward of Peace and Goodwill toward all mankind. Amen.

Mrs. Harry G. Samson,
Pittsburgh, Pennsylvania.

I am acquainted with one woman, a Sunday school teacher, who talks to another Sunday school teacher all through the worship service of the church. These two people may as well be outside and might better be outside since they not only cannot benefit from worship themselves but hinder others as well. The worship period should be free from announcements. It should be God's hour and if we cannot so arrange this one hour to be free of all issues, except the worship of God, there is something wrong with our organization as a church and our ingenuity and mentality. We should learn that the "offering" is not a "collection" but that it is an act of worship and consecration and a symbol of our devotion and love for him who hath given all for us.

We should train our youth in worship and should follow our own admonitions. I recently saw a demonstration of training in worship and then thought how the church itself needed such training even more than the youth.

Worship is the one reason for the church's existence. Through it we find God's will, our salvation, our strength to carry on. The very salvation of the world depends upon worship and it is the most important experience of the human race. It is the hope of the world. Let us approach it and engage in it reverently.

The sermon is not always a necessity in worship. A service of prayer and

meditation is often just as valuable. Instead of a sermon, a period for spiritual message from the congregation as the Spirit moves would sometimes be in order. The simple worship of the Friends Meeting is worship as much as the pageantry of the Roman Catholic Mass and both can be beautiful and spiritual. Our ministers sometimes talk so much in the service that we cannot hear God and we sometimes talk so much that we can neither hear God nor our preacher. The Eternal says, "Be still and know that I am God."

The church should be in readiness a full half hour at the least before the service starts. Hymn numbers posted on the boards, ushers in their places, music arranged in the choir and on the organ, the altar properly vested, flowers in place, and the church should be free from all interruptions. The sexton or choir leader should not be running around with last minute duties to be done. Even the minister should not be wandering around or greeting people. The rule of the church should be hard and fast, that all would be ready and all fussing around be done thirty minutes before the service starts.

The church should always be open for refuge against the noise and evil of the world and we should use its courts for prayer and meditation throughout the week. I judge it a sin to deprive the soul from the quiet and rest of the House of God, except on Sunday.

We can all help the cause of worship by:

1. Making our church more worshipful as a building.
2. Making our church more worshipful through a more beautiful service.
3. Making our church more worshipful through quiet and reverence.
4. Making our church more worshipful by training others in worship.
5. Always remembering that what we do is done for the Eternal and should, therefore, be our best.

THE POSTWAR WORLD

Soundproof Baby Compartments

... Artists and designers believe the postwar era will introduce the use of many new materials such as plastics, light metals, glass, interesting new fabrics and lots of color. One of the most unusual ideas was a bedroom with an air-conditioned, soundproof glass compartment for the baby. Much thought has been given to the redesigning of functional furniture. . . .

Howard R. Sluyter, chairman of Furniture Plan Committee of Grand Rapids Furniture Industries, Inc.

("Retailing," New York City, Dec. 27, 1943)

Front Line Church

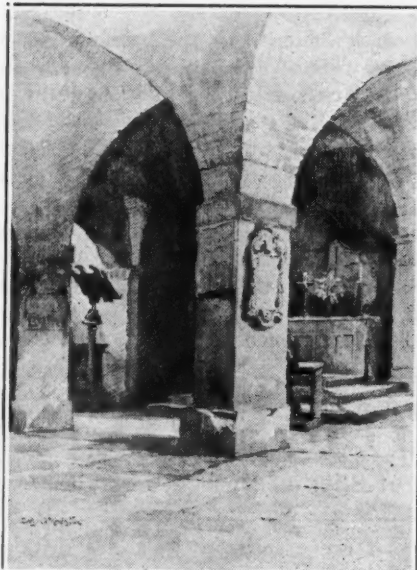
by Eric Loveday*

BRITAIN'S famous Church of St. Martin-in-the-Fields, the Church of the Royal Parish of St. Martin's (because the king's residence lies within the parish boundaries) was inevitably, by reason of its history and its situation in the heart of London, called into the war from the day of its declaration.

The history of St. Martin's begins when Gibbs, the pupil of Christopher Wren, designed it in 1721. But the familiar history begins in World War I, in 1914, when a young man, Dick Shepard, then serving as a chaplain in France, came home to London, to make of an unknown, half empty, large church, the best known church in the world. By capturing radio for religious purposes, by new and brave methods of ministry to the homeless, destitute and unemployed, by keeping the church open all night—by a thousand ideas and personal genius, he not only transformed the scene in Trafalgar Square, but he also showed the church everywhere what could be done by courage, imagination and an irresistible love of people.

Long before 1939 he had handed over his task to Pat McCormick, who was vicar when this war began. By then, the London policeman had learned to say to his questioners "Go to St. Martin's, they will help you!" Night and day, weekdays and Sundays, people had come to church for worship, to the crypt for shelter, to one of the clergy or the welfare secretary for help or advice.

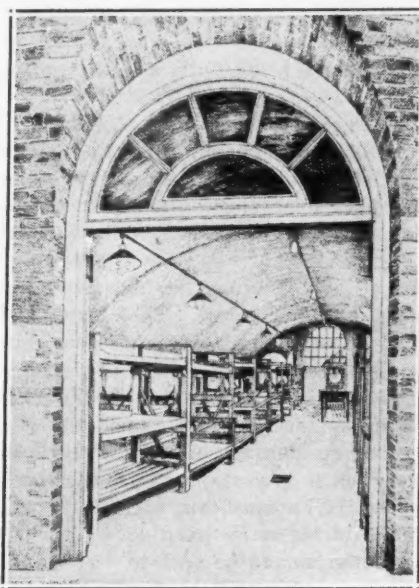
The war came: darkness settled down on the city and we called it "the blackout." And in due course the sirens wailed over the silent streets. Pat McCormick at once decided on a canteen for troops in the Fellowship Hall. That canteen is still there. Early in the war it was open all day and all night. The crypt itself, enlarged and altered, was handed over to the Westminster City Council as an air raid shelter with two sets of bunks, one for troops and one for civilians. At the height of the blitz these rooms underground were packed. In November, 1940, a bomb fell on the south side of the church and destroyed every window in the building. The crypt was full, the crypt wall was partly de-



The Crypt in St. Martin-in-the-Fields

stroyed by blast, but nobody was hurt. There has been no further damage.

Inevitably, a church of the size of St. Martin's in the heart of the capital is used for services associated with the war. Apart from many memorial services, the Canadian troops hold a service each month, which is broadcast to Canada. The Norwegian government



Air Raid Shelter in the Crypt

in London hold services in their own language on their national days. United States service men and women are to be seen in the congregations each Sunday, and the Archbishop of Canterbury has recently conducted a Quiet Day for some seventy United States Army chaplains, in the church.

And there have been occasions when "The Christian Fellowship in War Time," consisting of French, Dutch, Norwegian, Czech, German and other pastors have met for united worship in St. Martin's, under the auspices of the British Council of Churches. It was in St. Martin's that we held the memorial service of Dr. Hume who lost his life in the air crash while on his way to Norway for the American churches.

Pat McCormick died in September, 1940. Later I succeeded as vicar. I came from Bristol in March, 1941, where, in the first fire blitz on that city, I had lost my church and almost the entire parish in six hours.

St. Martin's will never forget its indebtedness to the people of the United States. Early in the war, the British Broadcasting Corporation broadcast a program "London in the Blitz." The voice of Pat McCormick speaking from the crypt reached the United States with the sound of the siren as he began to speak. From that moment we began to receive money by which the cost of much of the structural work in the crypt has been paid.

When Dr. Henry Leiper, Dr. Henry Sloane Coffin and Fr. Stuart Hermann preached in St. Martin's, and when the editor of *The Churchman*, Dr. Guy Shipler visited us, we were able to ask them to convey to a generous people the thanks of all of us, who are privileged to have served in the dark days and the better days in St. Martin's. On the third Sunday of each month we broadcast in the short-wave transmissions of the B. B. C. Many of you listen to us, as your letters testify. If, please God, we are spared, we face when war ends what will probably be bigger calls on our ministry than have ever been made on us. Only last Sunday an American officer said to me "You're doing a good job!" That is all we want to know.

*Vicar of the Church of St. Martin-in-the-Fields, London, England.

Church Day

by William P. Taylor

Here is the story of a Virginia church which found that its people would respond to an invitation for cleaning and repairing the property.

PERHAPS some of our readers will remember the thrill of excitement that went through the student body when at chapel exercises at college the president announced that a certain date, in the near future, would be "Campus Day." It was realized of course that there was work to be done, a fall and winter's supply of leaves from all over the campus to be raked up and burned, the tennis courts to be gotten in shape, etc. But, since the

teams assigned to the various tasks were rather equally divided between young men and women, this meant a good deal of fun as well as work. And besides there was the big mid-day meal that was always served on Campus Day, with its extra helping of ice cream, and the holiday from classes that followed for the rest of the day as soon as the assigned work was completed.

With the memory of that happy oc-

casion in mind, we decided to have a "Church Day" for our congregation. The property committee was put in charge of all arrangements. Their first task was to set a date and find a man to be general chairman of the project. Next the various tasks that could be accomplished in a day were suggested. Then team leaders for these tasks were selected and a list of names given to each leader. These were given out ahead so the team leaders could contact their helpers, find out if they would be available and what hours they could help. Ours being a city of round-the-clock shift work, the time that could be given would vary considerably and a schedule of leaders would have to be worked out so that someone would be in charge of each project throughout the day.

Each person was asked to bring his own lunch with the ladies of the church furnishing drinks and dessert. Not having a full meal to prepare the ladies were left free to help with the projects. Tables were spread in the basement of the church and the luncheon together proved a most enjoyable part of the fellowship.

A number of needed projects were completed, such as painting the doors of the church, laying a sidewalk leading to one of the side doors of the church, replacing cracked windows, putting in new sash cords, etc. The women carried out projects in which they were particularly interested, such as a general "spring-cleaning" of items overlooked by the masculine eyes of the caretaker and a thorough cleaning and straightening up of the church kitchen and its equipment.

The project was declared a success from the first time that it was carried out and has now become a regular event in the church calendar. An interesting outcome of the project came a few years ago when the church auditorium needed redecorating. With the aid of an experienced decorator, who was employed full time for the project, the work was done on the same plan of voluntary labor as that of our Church Day. The men came at whatever hours they could during the day, knowing that the director would always be there to put them to work. As a result the auditorium was completely and beautifully decorated at about one-third of the lowest bid given by a contractor.

The quotation has often been repeated, "It is an ill wind that blows no good." Perhaps, this is one "good" that will come out of round-the-clock shift work. Men and some women will have more daylight hours free that they can give to kingdom enterprises.

TOWARD BETTER SPEECH

A Free Forum for the Discussion of Slips of Speech or Manner

Final consonants deserve the attention of every speaker. Failure to take the time to sound them distinctly makes a vast difference, as in the case of Egypt, object, God, world, and the final "g" in -ing.

Amen. Whether to say ay-MEN or ah-MEN? Dictionaries allow both pronunciations. Hymns close with an invariable ah-MEN while the minister follows his own preference or habit. Some insist that only ay-MEN is proper, though the International Standard Bible Encyclopedia gives ay-MEN for ordinary speech but "in ritual speech and in singing," which would seem to include the conduct of worship, it gives preference to ah-MEN. Upon two points all can agree: (1) The accent is final—ah- or ay-MEN; (2) all amens should be vigorously spoken or sung. Meaning "truly," "verily," or "so let it be," it is an adverb of assent or confirmation. There should be no doubt about it.

Proper Names. Yeates is YAYTS, though some authorities allow YEETS. Van Loon is Van Loan. Zola is zo-LAH, and the accent in Carlyle is final, car-LYLE.

Mrs. Frequently heard as "Miz," it should be pronounced MIS-is, or MISiz.

Committee reports sometimes mistakenly conclude, "respectively submitted," instead of "respectfully." In such circles may also be heard or read, "brothren," or "brotheren," instead of "brethren."

The Winston Dictionary (encyclopedic edition) helps with a few needful distinctions:

roul—roul: to put to flight; also, to root up; scoop out; bring to light.

route—root: to send by a certain way. (Same pronunciation for the noun.)

expect—relates to the future; *suspect* relates usually to the present, sometimes to the past or the future, and often implies something unfavorable or unpleasant. Suppose is sometimes better than either. Expect is frequently used when suspect should be employed.

Do Not Overdo. "Second-rate preachers always overdo. They use too many adjectives, too many gestures, too many ideas, too much force. They pound the pulpit, and this invariably pushes the people farther off. You cannot pound an idea into the human mind. An idea is a flower. You can shake its perfume on the air, but that requires no bluster. An idea is a jewel. You can twirl it before your congregation, that the light of every facet may fall upon the eye, but that requires no muscle. Even if you count an idea a projectile, which is to be fired into the substance of the soul, even then it is possible to use too much force. . . . If you want to get a great truth into the human heart, then tip it with a gentle tone."—Charles E. Jefferson in *The Minister as Prophet*.

Contributions for possible use in this column should be sent to

AUBREY N. BROWN,
2928 Hawthorne Avenue,
Richmond 22, Virginia.

The Continuity of the Spirit

*A Sermon by Henry K. Sherrill**

Give me, I pray thee, a double portion of thy spirit—Second Kings 2:9.

THESE words are taken from the scene in which the young Elisha is about to take over the mission of the aged Elijah. Conceivably he might have asked Elijah many questions and leaned on him for instruction as to men and affairs. But he showed himself a wise man. He knew that he must meet circumstances as they come to him in his own way. No advice could equip him to face the unknown future. But what he could profitably ask for was that he might face life with the reverent and heroic spirit of Elijah. So he prayed of him "Give me, I pray thee, a double portion of thy spirit." Conditions change, problems vary, every generation must live in its own way, but there is a continuity of the spirit which abides from generation to generation.

This is a hard lesson to learn, for we always cling to the letter rather than the spirit. There is that fear of the future and of the unknown which causes us to hold to the familiar details, the outward rules and regulations. This is a mistake we make so often with our children. We pour out countless admonitions—"Don't do this." "Look out for that." "I would not have thought of doing such a thing at your age." Fortunately, perhaps, most of this advice goes in one ear and out the other. What we should do with our children is to try to build up the right spirit within, the spirit of wisdom, of strength, of consecration, so that they may meet the problems, the temptations, the difficulties which come to them with courage and with victorious understanding. Give a boy that spirit and you can watch him go to the South Pacific, to the coasts of France with perfect confidence that he will serve without reproach.

In the political field, we are often told of the advice of George Washington, that we should beware of entangling alliances, and that is used as a serious argument for the policy of isolationism. Obviously a sentence written over one hundred years ago by a man who could not possibly foresee the amazing changes of a century and a half can have no significant bearing

upon our policy today. Again it is a clinging to the letter. What we should do is to meditate upon the spirit of Washington, his love of his fellowmen, his desire for a world at peace, and try to interpret that spirit to the manifold new problems of our day.

In the period when Phillips Brooks was at the height of his influence as a preacher, I am informed that theological students copied the mechanics of his rather peculiar methods of sermon construction. They bought the same kind of paper and sewed the sheets together with thread as they were told he was accustomed to do. This led Dr. Henry S. Nash to remark that he had seen a great many Phillips Brooklets in his day. What they needed was not the detailed methods of sermonizing, but something of the inner spirit of the great preacher. In religion especially there is danger that we hold to the letter. We did this in regard to the Bible, that great visible testimony to the continuing life of the spirit. We made the Bible, as Dean Hodges used to say, the words and not the word of God. There are those who would do this with church organization and order, failing to realize that the purpose of the church is not to maintain her own life but, under the guidance of the Holy Spirit, to serve God and man. The Bible, the ministry, the creeds, the church are not ends in themselves but means to bring men to worship of the living God. The letter killeth, it is only the spirit which giveth life.

The Example of Christ

Certainly here was the message of the Christ. He was brought up in the synagogue, nurtured in the great tradition of his people. No one can understand him and the religion he founded without an appreciation of Judaism. But he was to be tied by no dead hand of the past. He could declare "Those of old have said unto you but I say." He taught as one having authority and not as the scribes. He was not a conservative or a radical. There was about him a clear sanity which made him appreciate the continuing life of the spirit. Building upon the best in the past, he dared to move forward in obedience to the spirit of God which was upon him.

Someone has said that Adam must have remarked to Eve as they left the Garden of Eden, "We are living in an

age of transition." We have heard this statement many times, but if it was ever true, it is so today. No one is wise enough to predict the structure of our civilization a decade from now. All that we can say is that there will be radical changes in every department of our life. In the light of this fact there are two popular reactions. On the one hand, there is the conservative who holds to the past because it is known. He fears change because it is change. If he was born in the Victorian era, that to him was the golden age. This conservative would like to have everything as it has been in every detail. He is always looking backward. On the other hand there is the radical. As has been said, he is not content to go to the root of things but he must take things up by the roots. For the past he cares nothing. He seems to feel that all at once *de novo* we can make a new beginning. It may be said that if we must have one extreme, it is well that we have the other. The conservative acts as a necessary brake, and the radical as an essential stimulant. Personally, it may be because of the perverseness of human nature, I always react against my environment. With the radical I feel all the values of the past, with the conservative I feel the need of dynamite to blast him from his position. The danger is that we be forced to choose between these extremes and a true liberalism of the spirit be driven to the wall in politics, in economic life and in the field of religion.

The writer of a recent book on Russia states that in the old Russia, a true liberal had nowhere to go because he had to choose between the decadent forces of the monarchy or the revolutionary methods of the Nihilist. The very changing character of our world intensifies the extremes. If there is a certain amount of spiritual chaos, there is also in such a period a definite movement toward a religion of absolute authority. In a difficult period, it seems safer and removes a certain tension, as if any one had any right to be relieved of tension today. The true follower of Christ must try to keep his poise and balance. He will know and study the great saints and heroes of all the ages, and he will be grateful for all they have given to him. But he will also realize that progress can never cease until God's will is done on earth as it is in heaven. He will be filled

*Rt. Rev. Henry K. Sherrill, Bishop of the Protestant Episcopal Diocese of Massachusetts. This sermon was delivered in the Church of the Covenant (Presbyterian), Cleveland, Ohio, at the celebration of the hundredth anniversary of the founding of the church.

with a divine discontent with things as they are. Looking at those who have gone on before, as he faces the task yet to be accomplished, he will pray, "Give me, I pray thee, a double portion of their spirit."

This great parish is marking these weeks a one hundredth anniversary, a twinkling of an eye in the sight of the eternal God and yet a long time in our span and in the life of the community and of the nation. You are rightly recognizing the great contribution of the founders and of those clergy and people who through the years have borne the heat and burden of the day. No institution is as tenacious of life as a parish. I have learned from experience as a bishop that even when a parish should die it is next to impossible to accomplish this end. No group is so careful of tradition as a group of church people, as any new minister of a church will sadly testify. Again, in every parish there are those who make constant suggestions of new ways and methods, not adapted to the heritage of that particular parish. Between these two extremes must be found the path of wisdom and of sane progress.

The Need for the Pioneer

Let me say again it is the spirit which lives. We may have apostolic order and yet be spiritually dead. It is the spiritual experience of the apostles we need, so that we may face our world as victoriously as they did theirs. As we look back one hundred years, there is one overwhelming fact about our ancestors, and I believe that many who settled this section of the country were New Englanders. It was that they were pioneers. Like Abraham of old, they set forth not knowing where they went, carrying much of the best of the old and settled civilization into new and unknown fields. Theirs was a combination of conviction and the spirit of adventure. These are the qualities of the spirit we must possess as we face this changing era. Only in this way can we be true to those who have given so much for us.

There must be a pioneering spirit of the true Christian in the field of international relationships. How disappointing and disillusioning are the old phrases, "the white man's burden" and "the balance of power." Of one thing we should be certain, the struggle of nations for power, for territory, for trade, for any kind of world domination has been the underlying cause of recurrent wars, with all the resulting devastation and suffering. Yet one has a suspicion that although there is universal lip service to this fact, there are many in every nation waiting only for the return of peace to enter upon the same old pathway which leads only



Altar in Student Made Chapel

The students at Simpson College, Indianola, Iowa, have converted a small room into a little chapel. By means of a campus-wide campaign, the students raised \$1,000 through the sale of \$1 Chapel Gift Bonds. This, combined with a few larger gifts, made it possible to provide the campus with a place of worship that is both beautiful and inspirational.

This little chapel is a demonstration of sound religious education and intellectual evangelism on the college level.

to destruction. Now in the light of the reality of today it would seem to be the time to enter upon new adventure of faith and of understanding. No one wishes to disregard the fine loyalties and ideals built about the life of the nation. But now we are called to a wider vision of a family of nations under God and each serving the common good. All our effort and thought and prayer should be directed toward definite progress toward such a goal. There are those who will say that this is an impractical idealism. All I can say is that nothing can be more impractical and more unrealistic than to repeat the errors which have led us to the situation we are in now. The task will not be easy. Not only the selfish, but the sincere traditionalists will be opposed. But the Christian church, if true to her Master, will be eager and determined to move forward that the sacrifice and suffering be not in vain. I have always recalled a man I was with in the last war, who was dying of gas burns, the most painful of deaths. He kept saying "I am willing to go through this, if my children never have to have such suffering." I have wondered if his children are in this war. We have failed and we must determine to enter into new ways.

Cooperative planning throughout has resulted in the development of an awareness of the need for such a place of worship on the Simpson campus. Student committees were responsible for the basic Gothic design of the interior, the selection and purchase of the altar, the choice of the Gothic reredoes with its deep wine velvet dorsal cloth, the purchase of a blue pastel rug, and the choice of the blue and antique ivory finish for the interior of the room. Appropriate altar cloths representing the essential periods of the Christian year were purchased and presented by sorority and independent women's groups; the Bible was a gift of the Student Congress; the Christian and American flags were given by the local Women's Society of Christian Service; and a communion tray was contributed by the local pre-ministerial group.

A decorative walnut Celtic cross and turned candlesticks were designed by Stanley H. Martin and hand carved by the manual training teacher in the local high school. Pews were secured from a rural Iowa church and reconditioned in order to comfortably seat thirty-two students. An art committee succeeded in creating a novel simulated stained glass window that symbolically represents the Christ as the "High-Way" of life.

There is need to pioneer in our economic life. The truth is that our industrial era has created problems unknown to our ancestors. There are those who would ignore these new factors and would have us return to the economic practices of one hundred years ago, when rugged individualism was possible as an economic cure-all. I imagine that most of us here would not welcome a form of collectivism. We should not be driven to either of these extremes of the conservative or the radical. What we must have is a pioneering of the spirit, a new understanding of the problems and perplexities of the other man, be he employer or employee, be he industrialist, mechanic, laborer or farmer, with the realization that we are members one of another with the responsibility of serving the common good. I make no pretense that the solution of these difficulties is easy. It requires determination, study, loving God not only with one's heart but with one's mind as well. But the first requisite is that we have the spirit of God to enable us to move forward. Here again is an opportunity for the Christian church, if she is the follower of her Master.

Looking to Union

Especially pressing for the Christian

is the matter of church unity. To a congregation of this character, I need not stress the tragic example to a torn world of a divided church. The facts are so indubitably plain. For some years now the Presbyterian church and the Protestant Episcopal church have been discussing this question in a spirit of friendship and understanding. To some there is no problem at all, they cannot understand why we should not come together tomorrow. They ignore the long history of our churches, not simply the misunderstandings of the past, but the long years of loyalty and of devotion to our churches' beloved ways. No one of us would wish to sweep this fine inheritance to one side. When we unite, it must not be on the basis of the lowest common denominator but in the confidence that we can bring together all that is best in our two great traditions. You have so much that you can bring to us—your splendid tradition of theological thought and conviction, your emphasis of the vital significance of the laity in the spiritual function of the church, to mention only two of the many gifts you possess. We trust that we can for our part have certain contributions to make to the church which is to be. To understand and to evaluate all this demands study, sympathy and breadth of understanding, with the addition of trust and patience. Of course there are those in both our churches who cannot bear the thought of change. They are unconsciously bound by the letter. In essence, they lack faith in the continuing guidance of God's holy spirit. For them revelation was closed centuries ago. Such was not the spirit of the Master or of St. Paul, else we would today be bound by the details of the Jewish law. Under God's guidance we can unite, and please God we will. Here again we must have the spirit of the pioneer.

Certain eras seem to be turning points in history, when the trend for generations is taken for better or for worse. So far as we can humanly see, we are in such a period now. The winning of the war, made possible by the sacrifice of our men on far distant frontiers, will only give us a chance to make great decisions. What will be the judgment on us of those who someday will celebrate the two hundredth anniversary of this church? Have we been true to the principle of the continuity of the spirit?

There is another scene in the life of Elisha. You will recall the story of the prophet and his servant who saw a host encompass the city both with horses and chariots, and cried, "Alas, my Master, how shall we do?" and Elisha answered, "Fear not: for they

Church Absenteeism

Service Men's Streamlined Edition of a Sermon

by Eugene Dinsmore Dolloff*

But Thomas, one of the twelve, called Didymous, was not with them when Jesus came.—John 20:24.

ONE day at dusk, during the tragic, bloody battle at Bataan, a nineteen-year-old lad from Indiana scribbled in poetic form the burden of his heart. Early the following morning he was killed. The burial detail found the poem. Here it is

"And if our lines should sag and break
Because of things you failed to make;
That extra tank, that ship, that plane
For which we waited all in vain;
Will you then come to take the blame?
For we, not you, must pay the cost
Of battles you—not we—have lost."

In many respects this is one of the most burning indictments against industrial absenteeism which has come out of the war. That youth was right. Bataan was lost and hundreds of lives were snuffed out because of the absenteeism practised along the industrial front at home.

Church absenteeism is the biggest, blackest blot on the Christian church. This is the tap-root to every weakness and failure of the church of the living God. Very frankly let us face the disease, discern its causes and suggest a positive cure.

I. Church Absenteeism Is Tragically Real

At this point there is no room for debate. Statistics indicate that across the continent not more than twenty-five per cent of the members of Protestant churches are in any sense regular attendants upon divine worship; that fifty per cent never share in worship services, with the possible exception of Easter and Christmas; and that the other twenty-five per cent find their way into some church "once in a while."

*Minister, The West Medford Baptist Church, West Medford, Massachusetts.

that be with us are more than they that be with them," and behold, the mountain was full of horses and chariots of fire round about Elisha. So it was with you these weeks. You are conscious of a great cloud of witnesses, who have made possible the life of this church with all its service to God and man for a hundred years. We can well pray as we go forward: "Give us, we pray thee, a double portion of their spirit."

This absenteeism works grave injury to the absentee. Try to imagine what Thomas lost through his absence from that meeting in the long ago. Every time you absent yourself from worship you deliberately cheat your own heart, and cause your soul to shrivel. The church also is injured—one absentee definitely robs the entire congregation of potential spiritual strength and vision. The early church gained the baptism of the Holy Spirit only when "they were all of one accord in one place." More than that, the absentee causes the progress of the kingdom of God to be retarded. Omit one brick and the structure is not complete. Then, too, surely the heart of God is pained by the careless, indifferent willful absentee. He spreads the table of worship with the bounties of his divine grace. Think you the refusal of any invited guest can pass unnoted?

II. What Are the Causes of This Absenteeism?

There are definite causes for industrial absenteeism. Skyrocketing wages paid by war plants make it possible for a laborer to earn in three or four days more money than could have been gotten in a week in other times. Over against this is the high tax exacted by the government. Many workers frankly say, "Why should I work steadily and give such a large portion of my income to the government?" Alcoholism is an even greater cause of absenteeism. Nor can we overlook a shallow, thin type of patriotism as a contributing cause for this industrial evil.

Likewise there are specific causes for church absenteeism. Perhaps one of the greatest causes is the lack of a deep, genuine spiritual experience of God at the start of church membership. A superficial knowledge of God is bound to reflect itself in absence from God's house. Here let it be said that in every church in every age are those who have "tasted and found God to be good," and these folks "keep on keeping on." Having set their hands to the plow they refuse to turn back, come what may.

A second great cause is failure to cultivate this initial Christian experience. Unless the promising plants are cultured they bring forth nothing but—failure! This is tragically true with respect to the growth of a Christian life. Scan the membership of any

Protestant church and weep! In multitudes of instances the stability of soul which can only come by the way of continued spiritual culture is lacking. Jonah's gourd sprang up lustily in the morning, but perished before the day ended. So it is with many of those who profess fellowship with Christ.

III. Absenteeism Can Be Cured

In this field there never need be any case marked "hopeless." But, the cure requires the closest and continued co-operation between the "patient" and the Great Physician. Neither can effect a cure alone. God has never lost a case if the patient has faithfully followed divine instructions. There are some imperatives to be honored. One must—

Admit the fact of his absenteeism. Time used in formulating and presenting weak-kneed excuses is so much time wasted. Never should one follow the example of the lawyer, who before Jesus, "sought to justify himself." The absentee knows he hasn't "a foot to stand on." Candidly admit the loss incurred by this absenteeism. A man is untrue to himself who harbors the thought that his absence from worship services has not impoverished his soul. That man is hardly better than a fool who will contend that his absenteeism has not resulted in spiritual loss to the church, the kingdom of God, and to God himself. This recognition will drive him to his knees, seeking forgiveness. Determine to eliminate absenteeism. He must promise God and himself that nothing less than an emergency shall keep him from the services of worship in his church. To gain this notable and normal objective he will utilize, under divine guidance, every means for the cultivation of his love for God in Christ.

* * *

Church absenteeism is primarily the ailment of individuals. This being true, individuals must be healed. There is no such thing as a mass movement in this corrective ministry. When individuals are healed, however, the social epidemic of church absenteeism will be eliminated.

But, let it always be remembered that the emphasis first, last and always must focus upon the individual who means what he professes and professes what he means; who has a deep interest in his own soul; who has high regard for the largest welfare of others; who is genuine when he prays, "Thy kingdom come;" and who honestly can and will say, "Lord, thou knowest all things, thou knowest that I love thee."

"They Think Deep and Talk Slang"

This is the way that Chaplain Russell T. Loesch describes the pilots at an air force thunderbolt station in England.



Chaplain Loesch With His Portable Altar

A NINTH air force thunderbolt station, England; a roar of truck and airplane engines, swarms of men and clouds of dust indicate a ninth air force thunderbolt group moving to a new airstrip, as a part of their pre-invasion operations. In this setting Chaplain Russell T. Loesch of Lake Worth, Florida, and Danvers, Massachusetts, can be seen, if the day is Sunday, setting up his portable altar.

"It only takes about four minutes to set up," says the tall, smiling chaplain. "And it means so much more to the fellows to have a little visual beauty in their worship service."

"You see, the army can't provide a regular altar for field units, so we must improvise something portable. Back in the states we obtained a beautiful altar cloth, twenty-four by thirty-six by twenty-seven and one-half inches. It slips over a standard army field table. It was bright blue, with a yellow maltese cross embroidered on the front. The Women's Army Emergency Aid Society in John Wanamaker's Store, Philadelphia, made it for us."

"For an altar cross, we simply found an eighteen-inch stick of wood, morticed a twelve-inch horizontal bar about one-third the way down, and made a wooden base seven inches square. The cross needed a back-drop, so we wangled two forty-two-inch weld-

ing rods, inserted them in holes in the rear of the field table, and placed a thirty-six-inch rod across the top. On this frame hangs a blue backout curtain."

Chaplain Loesch is known to his pilots and enlisted men as a "regular fellow." Big and rugged enough to horseplay with the roughest of them, the thirty-seven-year-old captain yet commands their instant respect by his practical application of the religion he teaches. He "sweats out," the missions over enemy territory, and greets the pilots when they step out of their chunky, P-47 thunderbolts.

"Combat pilots think deep and talk slang," comments the chaplain. "Like all brave men who face death often, they don't talk much about it, and they don't brag. They know that something besides man and his machines brings them through many times."

"You can't judge the religiousness of an outfit just by attendance at chapel," he adds. "The soldier is more religious than the civilian, and attendance in the army is proportionately larger than in civilian life. The presence of danger always stimulates religious thinking. We had our largest attendance just before embarkation. It also shows up in an increased seriousness in the bull-sessions among the men. When soldiers of different sects and faiths think together religiously, it illustrates that religion is universal."

Many American soldiers are marrying English girls, with their commanding officer's permission. To advise his C. O. in such matters, Chaplain Loesch visits the girl's home, gauges the chances for successful marriage, and writes a report.

Telling of one such international romance, he says, "this soldier was a rather shy accountant from California. He went to a local dance and saw this girl, a cute telephone operator. He danced with her the rest of the evening took her home, and saw her as often as he could from then on. When his outfit left, they corresponded, and he taught her how to play chess by mail. She simply sparkles—a perfect opposite for his quiet nature, and is about the same age. He has to wait two months after his commanding officer's approval before his marriage, but he's happy as a lark, beaming and singing all day long."

(Turn to page 25)

The Passing of Uncle Charley

by Agnes C. Montgomery*

The minister's wife observes much from her favored position. The editor feels that other wives have had experiences similar to this of Mrs. Montgomery and the publication of the article will awaken many memories.

HE was such a good little old man, Uncle Charley, it doesn't make sense that sudden death should overtake him even at the age of eighty-three. Though obviously shabby, he was always so neatly dressed and so clean that one somehow just never associated poverty with the old man. That hideous state's casket, under the benedictional flowers, admitted in death what life had never been able to wring from him, a confession of want.

One thing is certain, he will never want a tombstone. His "monument" will be a warm and glowing flame in the memories of all who knew him. Everybody loved old Uncle Charley, even the cats and dogs who came running to him whenever he appeared. They will miss his caressing hands and the little clucking sentences of praise he always gave.

He weighed just ninety-two pounds did Uncle Charley, and came only up to your heart. But once he reached that spot he was never dislodged. Not that he was perfect, he had his little faults, but oh, they were so little. Like always telling you he'd be eighty-four come next Fourth of July. I don't know, maybe I was just afraid he'd ask me how old I'd be come November 3. And then the way he'd put his hands behind his back and saunter along as though he had the world by the tail because he had a five-cent stogie lodged under his mustache. Guess I envied any man so much content and wondered why women didn't take up stogies.

It wasn't so much what Uncle Charley did as the gentle way in which he did it. There's no question about it, that old man had a way with him. For instance, a way of chasing "mis-cheev-eous" boys out of other peoples' apple trees without chasing away their friendship. A way of accepting a bowl of soup from you, or a bit of cake or pie like a little boy, and a way of paying it back in his own coin like a king.

The high tide of his season was the autumn, then with a little basket of

grapes, apples, tomatoes, or an armload of posies from his garden, he'd go up and down the quaint old street settling accounts. Not much pay-back perhaps in weight and measure but more than a generous share of such as he had. Anyway it wasn't what he had in his hand that repaid you but what shone through out of his grateful and generous old heart. So proud that he had something to give, so happy when you praised it. Sometimes he looked so wistful and forlorn under that sweet, gentle smile of his, that you had all you could do not to gather him up in your arms and love him tight. He would have been very much shocked because he thought he had everybody fooled about his loneliness. Then, too, it wasn't his nature to take, he was a giver. One of those who go out to the whole world.

Of course he hadn't much to give, if you're thinking of material things, but he did give, over and over, handsomely. His life was doing good for the world. It was as though he said, "Silver and gold have I none, but such as I have, give I thee. . . . Rise up, and walk."

The atmosphere was always lighter where Uncle Charley was. He had a way of heartening you so that you couldn't help believing everything was going to come out all right in the end. Seems he could find something good about everybody, and make you live up to your best self without knowing it. "Come on, smile," he'd say, "'tisn't so bad you can't smile a little, is it?" Then you'd be ashamed of your sour looks and ungracious tongue. You'd remember how much you had to make smiles out of if you wanted to while he had so little. And as he stood there mentally bracing your spirit you'd rise up out of your lower self and walk, valiantly, through the vicissitudes of life like Uncle Charley did.

Like Yankee Doodle Dandy, Uncle Charley was born on the Fourth of July. He had an abounding love of country and flag, and a certain rhythmic response in his heels that made any measure of band music irresistible. He never tired of reminiscing about his Dad who wrote hundreds of com-

positions for band instruments, sold dozens, copyrighted none, and died in obscurity listening to his "pieces" leading the parades.

It was pre-Civil War time when Uncle Charley was ushered into the upper bedroom of that funny old unpainted house across the street. There with a large family of sisters and brothers he lived and grew like his forebears without benefit of plumbing, plastics, or electricity. It was there he brought his Canadian bride, and although he traveled somewhat through the course of the years, there eventually he was stricken with the sudden ailment from which he shortly died.

But antiquated as the house might be there was nothing passe about its occupant. Right up to the minute on everything, he belonged right here and now. Young as the best of them and a little spryer than most. He could tell you in a flash just where each of our armies was and what it was trying to do. He knew the new names and all the old names of the besieged cities and knew just how much territory was whose. Maybe he didn't know the names of all the movie stars in Hollywood but he sure knew all the moves of the people in his own home town. He was City Directory, Who's Who and Traveler's Aid all rolled into one. And nothing went on that he didn't attend if he could get his foot in the door. It was a kind old foot though and never upset anybody's apple cart unless it had to.

Time went over the old man's head like a cellophane umbrella, enveloping his diminutive form in a certain romance and glamour, which made him timeless.

Come scorching heat or driving sleet, come snow or wind like whipping leather, nothing could keep Uncle Charley from going out to test the weather. Not foolhardily, some of his winter get-ups would make you laugh but he didn't care. He wasn't letting lack of regalia do him out of a grand good time. Not he, he had lived too long, and learned too much to let his life be ruled by rags. He loved nature and revelled in her every variation and expression like the true poet and artist he was.

Because of his great skill and irrepressible love of the out-of-doors he was made secretary of the Sportsmen's Club of Snyder County. With a humor-

*Mrs. Frank W. Montgomery, Altoona, Pennsylvania.

ous sense of importance and responsibility he'd take certain days "off" (off from what he never analyzed, it was enough to be happy) to roam the woods and meadows stocking streams with fish, rehabilitating the beautiful English pheasants sportsmen love. And while he was doing that Uncle Charley never failed to find the sermons in stones, books in running brooks and good in everything.

Sometimes he had need of sermons too. As chaplain of the Dauntless Hook and Ladder Company, for instance. Not that the firemen were bad fellows but once in awhile one of them would pump in more fire water than he could assimilate and it would become Charley's painful pleasure to see him safely home. And painful it was, for if Uncle Charley had any hate in his small system it went out vehemently against any kind of unwholesomeness. Sometimes the old gentleman took his teeth in his hands to express himself on the subject but while many may have resented his bluntness, nobody had the courage to bash in so sincere and kindly an old face.

He became air raid warden for Water Street when the war broke out. Uncle Sam will never have a quicker, more alert responder to home defense than his staunch old friend Uncle Charley. The siren could scarcely get blowing rightly before Charley was up and out, or in and at 'em as the case may be. Flourishing his flashlight, his arm band a white blur in the darkness he would charge up and down the street like Paul Revere, minus the horse. "Lights out, lights out," he'd bellow above the whistle, so excited and concerned it was laughable. But woe unto any delinquents. It was often a question which the neighbors feared worse, a bomb from Hitler or a bomb from Uncle Charley. Invariably however he'd be around in the morning to apologize if the night's excitement had made him offensive.

The American Legion planned to surprise Uncle Charley soon by presenting him their Certificate of Merit for Outstanding Citizenship. He would have been inordinately proud of that bit of paper. Probably it would have taken its place in the front window between the two faded little crossed flags he has there. But he died without learning of the honor. Died, not too easily, but quietly and with no trouble to anyone. Died as he had lived. In his pants' pocket we found a worn purse containing one twenty-five-cent piece, the sum total of the little old gentleman's worldly wealth.

But Uncle Charley needed no money to keep him happy. It was enough to

Holy Communion at Lagos

The following account by a British soldier of a communion service in the capital of Liberia is of much interest. We take it from "The Spiritual Issues of the War."

ON Boxing Day, 1851, a small British squadron sailed up the lagoon on which Lagos, the capital of Nigeria, stands, and landed a force of Marines. Severe fighting took place. Kosoko, the usurper chief, was overthrown. Akitoye, the rightful chief, was placed on the throne. Lagos was taken, and the slave market closed. The chains were struck from the hands of the slaves, and a fatal blow dealt to the illegal traffic.

In 1943, less than one hundred years later, I attended a holy communion service in the Cathedral Church of Christ in Lagos. I looked, with interest, at the congregation. They were all African. On my right was a Negro woman in a white hat and a red dress. On the fourth finger of her left hand was a large gold wedding ring. Another wore a purple hat and dress, which contrasted strangely with the color of her skin. The golden bangles were on her arm. The men were mostly in white drill suits.

Kneeling at the communion rail, I received the bread and the wine at the hands of an African ordained minister. The thought came to me that perhaps in that very town his ancestors had been sold for as little as four or five pounds. "Take and eat this in remembrance that Christ died for thee," his voice came softly to me. His hands were black, even as the hands of him who was proud to bear the cross on which the Saviour died. "Drink this in remembrance that Christ's blood was shed for thee." Thankfully I rose to go to my place, and in doing so I noticed the east window. It is a memorial to the famous "Black Bishop" of Nigeria, Samuel Adjai Crowther.

be alive, to have a chance to help others along the way, to smell the lilac in his garden, and watch the river lose itself in sunset horizons. He was radiant with the will to live, to know what tomorrow might have in store, to see how this, that or the other was going to turn out. Circumstances never downed Uncle Charley, he always downed them. Downed them with faith in God, trust in the eventual goodness of things, love for his fellow man, and the undying hope that by and by everything would be all right.

Later in the morning I attended an African army service. It was held in a long, mud-built, grass-thatched hut. The men sat on chairs alongside the wall, with their bare feet and putteed legs resting on mats. Every now and then a lizard would scamper across the floor amidst a flurry of bare toes.

The service was taken by an African minister. He was large and fat, with a smiling face. He takes the rank of a fifth-class chaplain in the Royal Army Chaplains Department. He wears the two pips of a lieutenant. He spoke in English. In his congregation were members of the Ibo, Yoruba, Effic, and Hausa tribes. His sermon was short and simple. His subject was Repentance. "Repentance," he said, "consists of two things. Firstly, knowing sin, and secondly, turning from sin." He spoke of the sins which beset an African as much as an Englishman. He mentioned the sin of an impure life; the sin of intoxicants that destroy the will power; the sin of idolatry; the sin of ill-gotten gains, which is theft. "But repentance is not only to recognize, but to retreat from sin," he concluded.

It was fitting that we should sing in closing:

Gird thy heavenly armour on,
Wear it ever night and day;
Ambush'd lies the evil one;
Watch and pray.

My Sunday drew to a close as I attended the evening service in the cathedral. The church was full. A missionary, about to return to England on furlough, preached.

Silently I left the church and mounted my bicycle. For half a crown you may hire a bicycle in Lagos. As I cycled through streets, devoid of all

Uncle Charley's contribution to life was made in a coin all his own. The memory of him now is a sweetness in my mouth, a fragrance in the air, the fleeting caress of a beloved hand. Such tenderness he had, such courage. Such a way of blessing you with his kind old eyes. In all our pastorates there was not another like him. Only a year we knew him but all the years ahead will be richer. He loved us because as he put it we were, "of God." We loved him because where he was there was a little bit of "The Kingdom" on earth.

black-outs, the air was warm around me. In England snow would probably be falling. Flickering lights lit up the stalls by the wayside. Bananas and oranges were three a penny. Sugar cane leant idly against dark doorways. Coconuts, kola nuts, garri, yams, and maize, all had their separate places. Many stalls were miniature Woolworth's. They had pencils and powder, scent and safety pins, matches and mirrors. Tiny, naked children peeped shyly from behind their mothers' skirts. Older children walked with stately carriage, carrying over-heavy burdens upon their heads. Donkeys, goats, and chickens ran from the wheels of numerous taxis.

My camp was reached. My Sunday was over. I have proved afresh the truth of the words:

Jesus, where'er Thy people meet,
There they behold Thy mercy-seat;
Where'er they seek Thee Thou art found,
And every place is hallowed ground.

"They Think Deep and Talk Slang"

(From page 22)

Chaplain Loesch, with his own family, is in a good position to advise others. His wife, Polly F. Loesch, is living for the winter with their twin sons, Bob and Bill, at Lake Worth, Florida. Mrs. Loesch, former director of occupational therapy at the Danvers State Hospital, Danvers, Massachusetts, keeps her husband graphically informed of home and family with her illustrated letters. The chaplain has been in the Army since October, 1942.

Captain Loesch, originally from Cleveland, Ohio, graduated from Oberlin College. His first parish was the First Church of Danvers, Congregational, in Danvers, Massachusetts, from where he moved to his last parish in Lake Worth, Florida. An enthusiastic photographer, motion picture and color, Captain Loesch had his own darkroom. He is very much interested in visual education.

He likes the West, having lectured using films taken while spending two summers in Montana. He hopes to do rehabilitation work in hospitals after the war.

THE POSTWAR WORLD

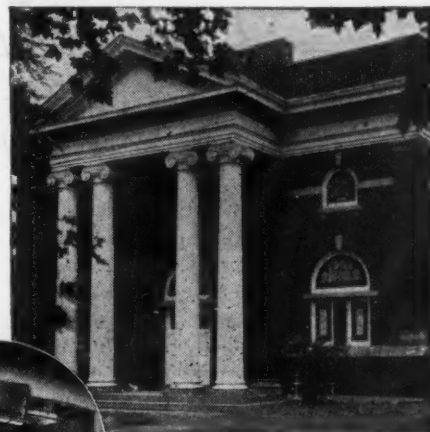
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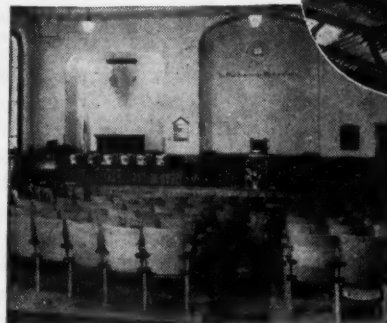
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ABOVE: Mt. Blanchard Methodist Church, Mt. Blanchard, Ohio. CIRCLE INSET: The Series "600" Orgatron as installed in above church.

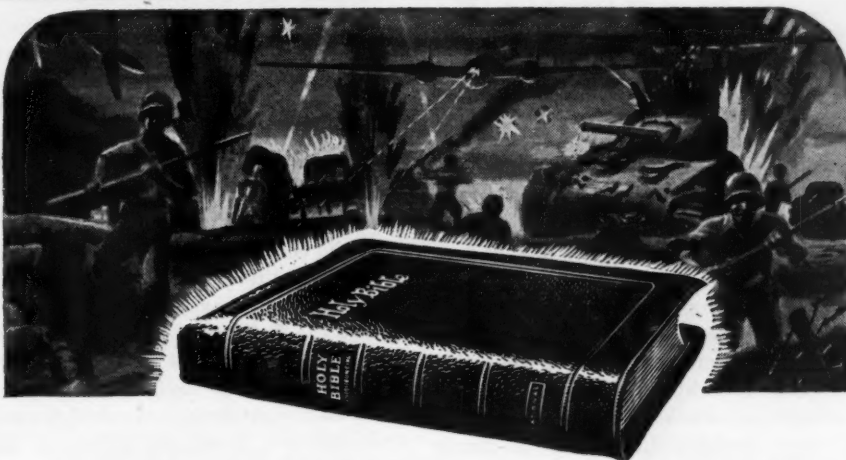


LEFT: Auditorium of Mt. Blanchard Methodist Church where the Orgatron occupies a prominent position with the choir.

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The Minister's Literary Background

by Harry William Pedicord*

Most valuable will this list of reference books prove to the minister who is eager to be well read and accurate.

AN American novelist in search of a title for his latest book found what he wanted in the sermon of a seventeenth century English poet. When the novel was published and took its place on the best-seller lists, it was interesting to follow the rediscovery of this poet by American preachers. Some were content to transpose the ancient sermon into a modern key; others began to explore the poet's works in search of more homiletic gems. The resulting sermons no doubt had the degree of success they deserved. But the fact remains that this poet's life and work had been neglected by those preachers, until a layman unearthed the hidden riches. Now the whole nation has been challenged by the Christian truth in the poet's words:

"No man is an *Iland*, intire of it selfe; every man is a peece of the Continent, a part of the *maine*; if a *Clod* bee washed away by the *Sea*, *Europe* is the lesse, as well as if a *Promontorie* were, as well as if a *Manner* of thy friends or of thine owne were; any mans death diminishes me, because I am involved in *Mankinde*; And therefore never send to know for whom the *bell* tolls; It tolls for thee." (John Donne, *Devotions Upon Emergent Occasions*.)

To the "Kings of the American Pulpit" it will be a commonplace to insist that, as the Scriptures mirror the social life and thought of ancient days, the heritage of world literature provides another inexhaustible corpus of man's spiritual experience. But to the average busy pastor, untrained in methods and materials of literary research, the doors to the treasure-house are locked and barred. At best he is compelled to rely upon out-of-date undergraduate notes, Bartlett's *Familiar Quotations*, perhaps some pretentious "Library of the World's Best Literature" or a "Digest" of books, and the review section of a metropolitan newspaper. If he is enterprising, he may turn in all good faith to some of those monuments to bad scholarship which flaunt themselves in the bookstalls as "Introductions" or "Histories" of lit-

erature for the layman, which promise to "bring together representative work from the finest literary expression in all fields," and which, alas, so seldom do. If he is a man of caution, the pastor may turn to an edition of the *Encyclopaedia Britannica* (if he happens upon the proper one) or a dictionary of national biography; but even here he is baffled by the very massiveness of detail and soon becomes discouraged.

The net result has been the gradual divorcement of literature from sermons and addresses of the average minister, except for the more obvious quotations out of context and often ludicrous in application. I well remember hearing one preacher thrash about with Henley's defiant lines from *Invictus* as the climax to a very excellent sermon on faith and trust in the fatherhood of God!

What the busy preacher-pastor needs, then, is a small shelf of literary reference books to which he may refer quickly and easily, yet with the assurance that data are accurate, quotations true to context, and above all, that selections honestly tally with biographical facts.

In the course of some years' study in the field of literature, I have developed a bibliography for my own use as a minister. Testimony from other ministers as to the value of such a bibliography prompts me to pass on the more important items. A careful study and selection from the following list will provide a compact reference shelf for general usage. "One-volume" works have been preferred wherever possible, and items marked (†) contain further bibliographical information of merit.

I. Histories of Literature (written or translated into English):

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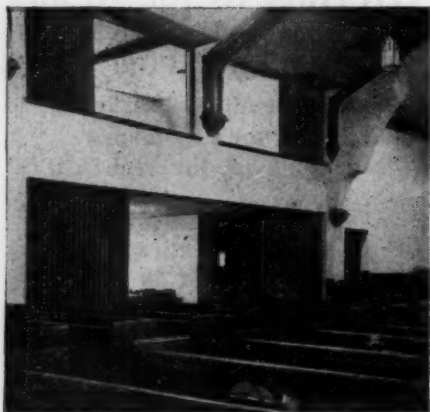
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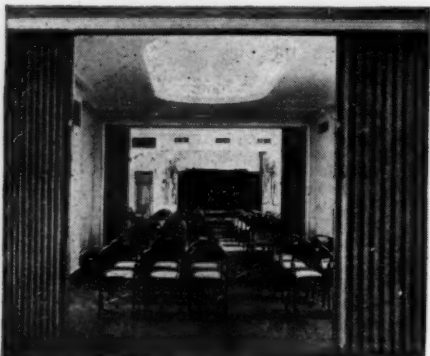
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Biographical Sermon for September

William Temple*

by Thomas H. Warner

Blessed is he that considereth the poor.—Psalm 41:1.

DR. TEMPLE was born October 15, 1881, at Exeter, where his father, afterwards Bishop of London and Archbishop of Canterbury, was bishop. He was educated at Rugby and Balliol, Oxford. He was headmaster at Repton when he was twenty-nine, Bishop of Manchester when he was forty, and Archbishop of York in 1929. He was consecrated Archbishop of Canterbury November, 1942.

A writer says: "Cherubic in appearance, keen in mind, a learned philosopher, an able administrator and negotiator, abounding in sympathy and understanding and, because of his faith, keenly alive to social wrongs, and eager for a better and more Christian society, such a man is William Temple."

"Dr. Temple's industry is prodigious. He has never lost his interest in philosophy, and still finds time to read. In nothing is he superficial. There is thought behind all his statements, and judgment before all his proposals."

For sixteen years, 1908-24, Dr. Temple was president of the Workers' Educational Association. It is said that he has "a burning inflexibility to serve his fellows." "He has always been concerned with the troubles and with the just demands of the underdog." "The new Primate is a Christian revolutionist."

On this Labor Sunday it is pertinent to consider Dr. Temple's opinions on social conditions. They are set forth in his pamphlet, "Christianity and the Social Order." He has a six-point program.

1. Every child should find itself a member of a family housed with decency and dignity.

2. Every child should have the opportunity of an education till years of maturity, so planned as to allow for his peculiar aptitudes, and make possible their full development.

3. Every citizen should be secure in possession of such income as will enable him to maintain a home.

4. Every citizen should have a voice in the conduct of the business or industry which is carried on by means of his labor, and the satisfaction of knowing that his labor is directed to the well-being of the community.

5. Every citizen should have sufficient daily leisure, with two days' rest in seven, and every employee an annual holiday with pay, to enable him to enjoy a full personal life with such interests and activities as his tasks and talents may direct.

6. Every citizen should have assured liberty in the forms of freedom of worship, of speech, of assembly, and of association for special purposes.

Five "decisions" as the basis of Christian fellowship have been drawn up by the Archbishop. They are as follows:

"For God who has Spoken: A vague theism is futile. . . . Faith in God should not be a substitute for scientific study, but a stimulus to it.

"For Neighbor: If we are to save freedom we must proceed from democracy of the individual to democracy of the person, and recollect that personality achieves itself in the lesser groupings within the state—in the family, the school, the guild, the trade union, the village, the city, the county.

"For Man Rooted in Nature: The first grave error characteristic of our time is a too exclusive occupation with politics to the neglect of other equally important spheres of human life and activity. . . . But far-reaching decisions in the political sphere may be the only means of creating the conditions in which the non-political spheres can regain vitality and health.

"The real crisis of our time is primarily not a moral but a cultural crisis. . . . Christians must take their part in recreating a sound social and cultural life.

"For History: To be a Christian is to share in a new movement of life, and to cooperate with new regenerating forces that have entered into history.

"For the Gospel and the Church: Christians are constrained to believe that in the power of the gospel of redemption, and in the fellowship of the church, lies the chief hope of the restoration of the temporal order to health and sanity."

It is said that Dr. Temple is always accessible and without the least "side." And he is a very friendly man. He is too naturally dignified ever to be compelled to stand on his dignity.

*Archbishop of Canterbury.

Choir Pay Produces Loyalty

by Clara Baldwin

This author, experienced in the ways of church choirs, suggests that cash payment take the place of present day coddling and parties. It may cost less and will produce loyalty.

A MOST important single factor for enhancing the service of worship is music. Poor music drags down the whole of the service, it spoils the atmosphere, and can even be blamed in great measure for driving away the worshippers. Good music, on the other hand, elevates, it conduces to worship, and furthers the whole atmosphere of the service.

Such an important factor should be given a great deal of consideration, but often it is not. We almost swear (we would, but of course, such is not for properly mannered church people) at the choir and at the poor choir director, when that individual is doing his level best with the equipment you have placed in his hands.

In one situation where one irregular choir exists, the poor clergyman is beside himself to find a solution, but when he is told what to do, as he has been, he balks, for the solution lies in paying the choir.

For years I sang in a choir where every single member was paid. We were a mixed choir of assorted ages. The youngest members, those of grammar school age—and there were a number of those youngsters, were paid sixty cents per month. The high school and adult group were paid approximately twice that amount. Then there were a couple of fine soloists who were paid well. I never knew just what they received. There was a regular pay day each month, and we received our money in regular pay envelopes with an accounting on the cover of deductions and days paid. Of the sixty cents, ten cents was taken out for each Sunday missed and five cents for each rehearsal.

The system worked. There were few absences and the choir director could demand work—or else we received notice and someone else would take our place. We had a stiff choir director who demanded a high quality of performance. She knew music and we produced music or we left. We were rehearsed with and without accompaniment, almost backward and forward, so thorough was our training. It was a business-like arrangement, and we approached it with that attitude.

There are a number of systems current, such as having choir associations

of mothers' groups to arrange parties or treats. There are prizes offered for attendance and for performance. All of which are bad. They spring from the same source, the attitude of coddling the choir so it will work. That fosters the attitude in the choir members that they are doing a favor. It leads to haphazard performance, irregular attendance, poor workmanship, and builds up false impressions—which is probably the greatest crime of all, outside of killing the church service so the attendance falls away.

Putting the choir on a business-like basis establishes the feeling of firmness and regularity. You are on a job, you are demanded to work to hold the position, or out you go.

As to cost of such a system, have you thought of the cost of the parties, the movies, the prizes, or other devices used to entice members into the choir? Probably not, because it is possible the choir guild or the mothers' organization brings over a cake or two and a bit of cocoa—it is really very simple—but that is too high a price to pay for a lost congregation.

I know one church where the boys are paid, but the girls are not. That, too, is a bad situation. The girls are dissatisfied. Just the other day, in order to make up to the girls, several of them were taken on a party to Riverview. The bill for the day was \$18.00! Just one day's entertainment, bribing, and not very conducive to fine workmanship in music, either, I am afraid. I understand that that particular choir is operating at the present time under the supervision of a psychiatrist who is studying the situation to see how the church can make the choir more attractive so the members will want to come and be more regular in attendance.

My first suggestion would be to fire the psychiatrist. Second, abandon all kid-stuff (prizes, treats, and the like—all coddling in actuality and in attitude). Then put the choir on a business-like basis. Treat the members like important personages in the scheme of things with a job to do, which they either do or out they go, and see what happens. It is strange, but when a thing is hard to attain we

(Turn to page 32)



"Treaty of Lancaster"

In 1762 the Governor of Pennsylvania arranged a treaty with the Indians at Lancaster to effect the release of missionaries held prisoners. The Fund sent representatives "with an order for five hundred pounds" to be paid the Indians upon return of the prisoners. The Treaty of Lancaster is symbolic of the services rendered clergymen for more than two centuries by the Presbyterian Ministers' Fund.

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To Alexander F. Victor, champion of the 16 millimeter cause from the beginning, and to his contemporaries in the industry who shared his faith and have contributed much to the development and progress of 16 millimeter films and equipment, the Victor organization offers a salute on this, the 21st birthday of the 16 millimeter industry.

THE WAR WILL END-- ONE DAY

When it does, when perspectives are restored and we take our bearings, will America be—"slave or free"?

When the war ends will the basic freedoms and spiritual ideals that have made America great and good still exist, or will they have been destroyed?

For a decade, long prior to our entering the war, the rising tides of statism were threatening the free, democratic, climate in which Christian values best develop.

Shall medicine be socialized? If present trends continue it will be! Shall freedom of the press, free enterprise, free speech, etc., perish? Shall Labor lose all the fruits of their long struggle, as they did in nations where statism is further advanced?

Shall man lose his individual sacredness and become a mere pawn of the pagan state which, totalitarian, demands all of him—body, mind and soul? Shall constitutional government vanish State rights? The democratic process? or shall these be part of post-war America? If your answer is yes, then what are you doing to help? If you are a minister you have a very special responsibility to thwart pagan statism!

Spiritual Mobilization is "at your service." We have been at this for nine years and have some suggestions, tracts, etc., which might help YOU do the job in your own way in your own parish. We'd like to hear from you—for the war will end one day—and we hope SOON.

James W. Fifield, Jr., D.D.
Founder and Director.

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When One Meets Injured Men

This message from the Surgeon General of the United States Army will be helpful to many ministers who seek to aid returning war casualties.

TREAT the maimed person as the normal person he always has been and continues to be—the loss of an arm or a jaw or an ear or a leg may change the appearance of a man, but personality and character are not necessarily changed. If you are disturbed by the disfigurement, discipline yourself so that your disturbance is not apparent. Do not let horror or sorrow appear on your face or in your voice or manner. It is up to you to make him realize—without talking about it—that you feel about him exactly as always, and that his disfigurement is unimportant compared with your affection or friendship. The only difference could be an even increased respect for him.

Don't ask questions or give advice. The man who has been disabled or disfigured may want to talk about himself or he may not. Respect his wishes. Do not mention the disfigurement unless he does. Don't talk about the war

or about subjects related to his injury. Don't pry or hint.

Be casual and realistic—not over-cheery—the man you are visiting may feel depressed. It is his right to feel so. It is an offense to his dignity and his common sense to go into a routine of transparent "cheeriness." The express intent of cheering up is seldom convincing or effective. Nor is it usually convincing or beneficial to try to minimize the crippling effect of maiming. By facing the reality of a man's disability yourself, you can help him face it.

Don't wait on the injured man too much. Even though a disabled soldier or sailor be surrounded with sympathy, waited on hand and foot by nurses and given countless attentions, he may still despair. He may still view himself as a martyr—an attitude which brings little happiness to him and no benefit to anybody else. If his faith in his ability to do things is restored, the rest of the treatment is easy.

Choir Pay Produces Loyalty

(From page 29)

begin to seek after it. That has been thrust home to us recently with the nationwide shortages of various articles. Just let the rumor go around that something is hard to come by and the public storms the market. Go ask your dealers, they will verify that fact.

Noise abroad that it is hard to get into such and such a choir organization, and you will find a clamoring at the door for admittance. Demand that the quality be high, demand that there be a regular attendance, and pay for it.

It will likewise get noised abroad that such and such a church has a fine choir. Watch for a stepped-up attendance. There are more reasons for going to church than to attend a worship service, but a fine worship service, with beautiful music, does help attendance. An increased attendance means for an increased collection, and you know that as well as I do.

I heard a man leaving a church organ recital one Sunday comment to a friend, "I'm only going to put in a quarter today, this wasn't worth but half what the one was last month."

You do not run a business, true, but you have a problem of finance which you are forced to consider. The main

idea back of church going should be the worship of God, but the quality of the service you offer has a great deal to do with your attendance. Attendance has to do with the size of your collection. Remember it is good business to have a good choir, to have a good choir you need to put it on a business-like basis, and it will pay for itself in the long run with an enhanced worship service and an increased attendance.

Think ahead. Give people something they need and want, and they will come. I don't think you'll have trouble finding the finances to support a choir. They will follow.

THE POSTWAR WORLD

Aluminum Freight Cars Likely

Aluminum freight cars may be the next in line. Tests have been made with aluminum hopper cars for coal and sulphur transportation. Aluminum life boats represent another interesting development; they serve to lessen the weight of the ship at a point where weight is not desirable. There have been a number of architectural installations, such as the use of spandrels on many modern skyscrapers, and aluminum sash windows have already proved the value of this type of construction.

Church Lists Memorial Needs

The First Presbyterian Church, Ponca City, Oklahoma, has recently distributed to its members a four-page leaflet which lists the opportunity for memorials. The minister, John Paul Vincent, correctly senses that there will be a big demand for such opportunities as the war goes into its final stages. From the leaflet we list the suggested memorials:

New building; educational unit, worship unit or some other unit that will help relieve present overcrowded conditions and inadequate equipment. When conditions allow, a new building program will be a necessity. Amounts from \$10,000 down may be given toward this important project, either as a memorial or as a gift. There may be some member or friend of the church who will like to underwrite the entire building project.

Air conditioning unit for present building, convertible for new building when built, \$2,500 to \$3,500.

New heating unit for present building, convertible for new building when built, \$2,500.

Carpet for church aisles and stairways. Cost \$1,000 to \$1,500.

Suitable organ for chapel. Cost \$250 to \$600.

Moving picture projector equipped for sound, 950-watt light. Cost \$500 to \$875.

Complete furnishings for church parlor, \$300 to \$800.

Remodeling and refinishing some church school departmental rooms (the senior high, primary and beginners' departments are still possible. The nursery has already been taken as a memorial project.) Cost to run from \$200 to \$500. Rooms to have appropriate plaque with name of one memorialized.

Outside bulletin board (lighted with Neon tubing). Cost \$300.

Presbyterian library (a collection of books on the history, doctrines and government of our Presbyterian Church, in a special case). Cost \$100 to \$150.

Cross for outside of church (electrically lighted). Cost \$100.

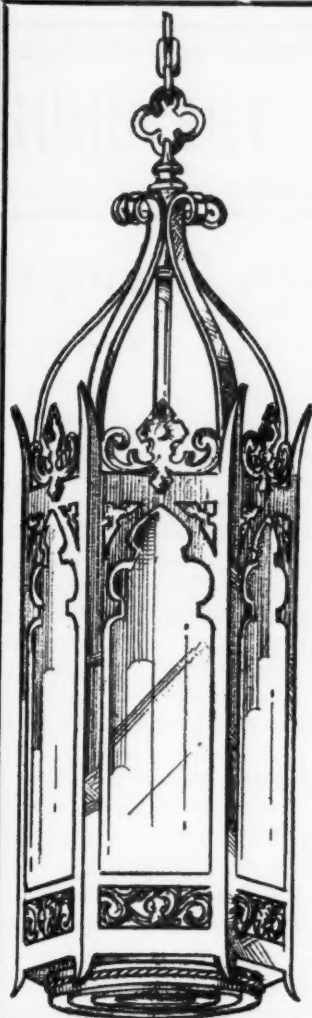
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New choir robes for a department of our choirs of youth, \$50 to \$100.

Choir robe closets for senior high boys and junior choir, \$50 each.

Pictures for church and church school departments, suitably framed with appropriate plaque with name of

(Turn to page 34)



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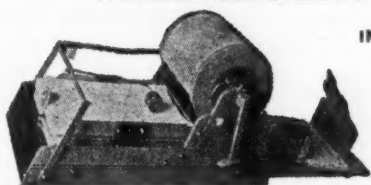
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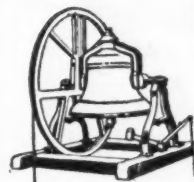
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- THE CHURCH LAWYER -

Tax Exemption of Churches

Arthur L. H. Street

A STATUTE exempting churches from taxation may call for a somewhat narrower definition of that word than would be applied to its use in another connection. Accordingly, the United States Court of Appeals for the District of Columbia lately decided that such a statute did not exempt from taxation a "Mickva," a separate building used by various Jewish congregations in Washington for the maintenance of ceremonial baths. (Combined Congregations of the District of Columbia v. Dent, 140 Fed. 2d, 9.) The decision was influenced by the fact that the building in question did not constitute part of any premises upon which a synagogue was maintained. Its reasoning would seem to apply to any building operated by any religious society separately from its church—such as a gymnasium. But it is to be remembered that the language of the statute in question differs from that of many other statutes in that it

merely exempts "churches" and parsonages, etc. Said the court:

"The statute does not generally exempt buildings used for religious activities. It exempts only the specific kind of building which is ordinarily called a 'church.'"

"Since the statute refers to the building rather than to the institution it is difficult to see how a structure which contains only a ceremonial bath can come within the ordinary meaning of the word 'church' or 'synagogue.' * * * We think of a church as a place for the congregation to gather periodically for public worship. Close cases no doubt exist. For example, a shrine is not ordinarily considered as a church, yet it would be difficult to distinguish between the two as a matter of pure logic if congregations occasionally assembled at the shrine. * * * Certainly a church which provided in the basement a place where small children could be entertained would not lose its character as a church."

Church Lists Memorial Needs

(From page 33)

one memorialized. Inquire about subjects needed. Cost \$15 to \$50.

Maps, eight in series, mounted on spring rollers in oak wall cabinet. Map when open is 42x60 inches. \$58.

Junior department hymnals. Fifty for \$32.50.

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Sections of books for church library on suggested subjects. Books to be given in memory of person memorialized. Cost \$10 to \$50.

Game equipment for social rooms, \$10 to \$100 (to be used in youth program).

Rolling moving picture screen on folding standard, \$50.

A copy of moving pictures taken of our fiftieth anniversary observation to be placed in a vacuum seal and properly stored, to be opened and shown on the seventy-fifth or one hundredth birthday of our church. Cost of such a copy and method of preserving, \$50 to \$75.

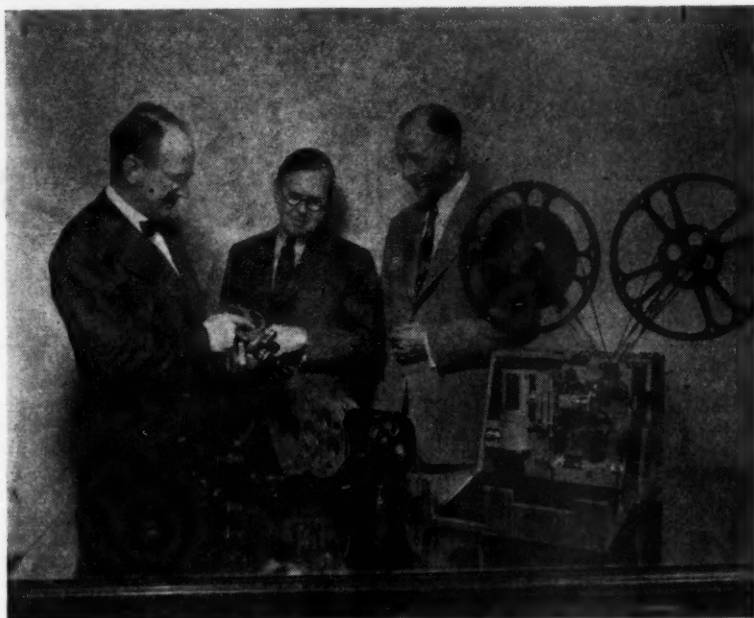
H. Wilbur Dolson to Serve Church Field

On July 1, H. Wilbur Polson purchased his own printing plant at 2400 North Twelfth Street, Milwaukee 6, Wisconsin, and will serve the church printing field.

In his plant, Mr. Polson will again handle a number of printed supplies for churches, including lithographed bulletins, folders, collection envelopes and will continue to serve ministers and churches. Inquiries, requests for quotations on religious printing and the like are solicited.

He plans to issue a monthly house organ to be distributed free to pastors and churches. The publication will contain timely copy suggestions for bulletins, sermons, etc., and will offer seasonal supplies. Ask him to place your name on his mailing list.

Mr. Polson was formerly connected with The Woolverton Printing Company of Cedar Falls, Iowa.



Left to right: Samuel G. Rose, Executive Vice President; Alexander F. Victor; Ernst L. Schroeder, General Sales Manager of Victor Animatograph Company

16 mm. Film Comes of Age

ALEXANDER F. VICTOR, president of the Victor Animatograph Corporation, was honored on August 12 for his contributions to the advancement of the 16 millimeter industry at a dinner and ceremonies attended by public and civic officials, business leaders and others.

The event was held in commemoration of the "Coming of Age—Twenty-first Birthday of the 16-mm. Industry" and in tribute to Mr. Victor for being the first to design, manufacture and place on the market 16 mm. projectors and cameras. One of the exhibits at the dinner was a full page advertisement in the Davenport (Iowa) Times bearing the date August 12, 1923, announcing on behalf of the Victor Corporation, the first offering of these products in the world.

Speakers paid special tribute to Mr. Victor for his initiation of the struggle to establish a separate standard of film made from slow-burning or non-inflammable materials for non-theatrical use. A new standard, he felt, was vitally needed for the protection of users outside of the theatrical field against the hazard of fire. Mr. Victor started his agitation for the separate standard of film and apparatus in 1918 with an address before the Society of Motion Picture Engineers at a meeting in Rochester, New York. It was his contention a smaller width film made from non-inflammable materials, and suitable apparatus, were necessary for the development of the industry as it is today.

Mr. Victor urged a standard so different from the theatrical standard as

to make interchangeability with the theatrical 35 mm. film impossible. Opposition was widespread, but he won two staunch supporters in the Eastman Kodak Company and Willard B. Cook of the Pathe-Scope Company of America. In 1923 Mr. Victor designed and produced the first 16 mm. projectors and cameras, and the Eastman Company produced the first 16 mm. film. All three were announced simultaneously by Victor Animatograph Company on August 12 of that year.

Among his other inventions and developments that have aided in the progress of the industry was the continuous reduction printer, which later made sound on 16 mm. film a practical reality. Mr. Victor purposely refrained from patenting this basic idea to help speed up the production of film so "that we and others in the apparatus business would find a larger market for the new product," he explained. Today almost every foot of 16 mm. sound film is printed under this process.

"In the history of 16 millimeter enter three factors for its success," Mr. Victor stated. "The Eastman Kodak Company for its contribution of the reversal process, safety film and its continued and steady improvement of quality and its amazing color process."

"To Bell and Howell for applying the spring drive principle to 16 mm. and publicising the product."

"To myself for having fought for, and being the first to introduce, a safety standard, which has been the basis for the entire industry."



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New



Books

Prayer

A Symphony of Prayer. Compiled by Herbert Hewitt Stroup. The Judson Press. 247 pages. \$2.50.

This is a large book which contains 164 prayers, most of them appearing for the first time in print. The contributors are men and women, nearly all clergymen who have contributed from their experience. The assignment has been well done so that they cover a wide field in purpose. In the subject index which appears in the front of the volume you will find that there are but two or three prayers under each need. When the 164 are divided into the different areas you will immediately realize the breadth of the volume.

Most of the prayers are suitable for corporate worship. A few seem to have been created in the experience of private devotions. But the volume has the dual field of usefulness. This reviewer feels that its greatest use may be in the minister's study where he seeks to create prayers for his services of worship and his ministry to those who seek his guidance. He will find much in this book to stimulate his thought and direct his devotions.

The list of authors is much too long for our space but to indicate the richness of the material, we would point out that with this book one has available a prayer for comfort by Thomas Curtis Clark, one for democracy by James Gordon Gilkey, for faith by Phillips Elliott, for friendship by Roy A. Burkhart, for forgiveness by John Timothy Stone, for happiness by Henry Hallam Tweedy, for patience by Harold C. Phillips, for God in the life of man by Harry Emerson Fosdick.

The worship program of any church will be enriched if this volume is found in the minister's study, provided of course, he diligently studies the work of others who have so much enriched the spirit of worship in our nation.

W. H. L.

The Manner of Prayer by William Douglas Chamberlain. Westminster Press. 163 pages. \$1.50.

Professor Chamberlain, who is a teacher of the New Testament at Louisville Presbyterian Seminary, published last year his volume, *The Meaning of Repentance*. This volume is more brief than last year's study and more of the devotional type of reading.

This book grew out of the author's conviction that the average church member wants to know more about the doctrines upon which his faith rests. Hence he has chosen for his theme in

this volume a study of the Lord's Prayer. What distinguishes this book from other books on this same subject is that the author puts his own insights and feelings into the interpretation of this great prayer. He uses his many sources of reading to illustrate some of the more important principles as laid down in this prayer of Jesus. He points out very properly that Jesus and his disciples never discussed the question: Shall we pray? They simply asked the question: How shall we pray? Here in this volume we will find how one of our leading Presbyterian teachers of the New Testament interprets for the clergy and churchmen the meaning of this prayer of Jesus.

This volume would make a useful text for a series of sermons. It could form the basis of fruitful discussion for an adult Sunday school class. It would serve as a good outline for a youth's fireside chat meeting.

W. L. L.

The Church

The Church and the New World Mind, the Drake Lectures for 1944. The Bethany Press. 256 pages. \$2.00.

The Drake Conference on "The Church and the New World Mind" was sponsored by Drake University and three national educational and missions organizations of the Disciples of Christ. Transcending denominational lines the eight speakers include two Disciples, three Methodists, a Quaker and a Congregationalist. This volume contains ten lectures that were delivered upon that occasion.

The book opens with three chapters by William E. Hocking who writes with his usual clarity and insight. He is especially brilliant in his chapter on "Culture and Peace." He shows that fundamentally there is a world religion of common human aspirations and that the solution of the problem of peace is the reconstruction of our differences within the frame of the universal, recognizing that our differences contribute to the enrichment of the world culture.

The brief chapter on The Church, the Press and World Opinion is well written by the international news correspondent, Sir Wilmott Lewis. M. Searle Bates, writing upon the problems of peace in the Orient, speaks with authority based upon experience in those lands, and lays down the essentials for peace in Asia, which he says is fundamental to all peace in

the world for there cannot be peace in the West and conflict in the East.

The view of Latin America is ably presented by G. Baez-Camargo of Mexico. He pulls no punches in dealing with the background of Pan-American relationships. We were interested to learn that the original exponent of Pan-Americanism was Simon Bolivar. Cleo W. Blackburn, representing our Negro brethren, gives us one of the best chapters in the book upon the theme, *Peace Begins at Home*. The Racial Issue and the Church is dealt with fearlessly and profoundly by Georgia Harkness.

Walter W. Van Kirk of the Federal Council's Department of Peace was fittingly chosen to speak upon *How Can Churches Work for Peace*. The suggestions which he gives are both idealistic and practical. In a concluding word Rufus M. Jones tells us that the hope of the world lies in a church that is spiritually prepared to take constructive leadership in the problems that lie before us in the attainment of a just and lasting peace for the whole world.

Here is a book that will broaden the minister's intellectual grasp of the problems of the world; it will give him inspiration for a realization of the spiritual aspects of the solution of those problems, and supply him with an abundance of preaching material. If he wishes to use it for study by a class or group a study guide may be secured from the publishers for twenty-five cents.

C. W. B.

The Altar and the World by Bernard Iddings Bell. Harper & Brothers. 148 pages. \$1.25.

The Church in Disrepute by Bernard Iddings Bell. Harper & Brothers. 152 pages.

Those who have followed Dr. Bell's pronouncements in recent years expect him to be prophetic. It goes without saying that the reading of his books does not tend to complacency or comfort. He has a way of hitting the nail on the head and driving it in where it hurts. *The Altar and the World* is a straightforward explanation of the liturgy of the Episcopal Church which attempts to bridge the gulf between the worship of the faithful at the Eucharist and the social action which worship should imply. The reader will find the study stimulating and helpful in explaining the parts of the service of the Lord's Supper.

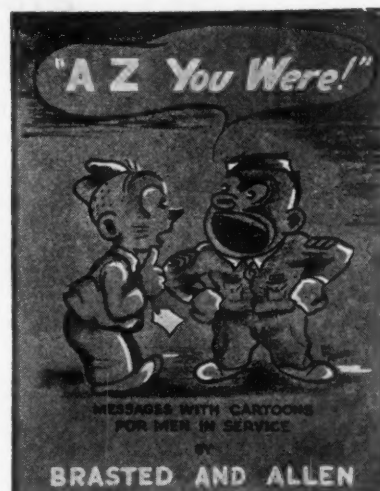
The point of *The Church in Disrepute* is that the church has ceased in our day to have any influence worth

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mentioning over human affairs. Society is in grave danger of disintegrating into confusion and the church which should lead not by "its temporary popularity but rather by its sanity and sincerity" is too apt to take refuge in a blanket criticism of secular leadership with the result that those who are real leaders have little to do with organized religion. The church is content to live and work on a plane more conventional than spiritual, more self-preserved than adventurous for God or good, with the result that its counsel is both vague and uninspiring. The church which Dr. Bell envisions is more than a "pleasant pastime for peculiar people." His exposition of the morality of Jesus, the spots where the church should be exercising real leadership, the home, the schools, the economic order, etc., are truly prophetic, and a call to penitence. "The church on earth will never again know general respect until it has looked upon itself and felt that near despair which drives the penitent to God."

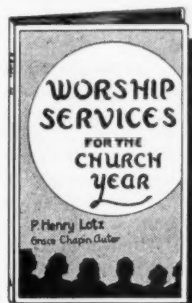
W. D. K.

Planning and Financing the New Church by Martin Anderson. Augsburg Publishing House. 80 pages. \$3.00.

Here is a practical book on church building which has a minimum of text and an abundance of pictures. The text which is available gives the reader ideas about organizing for the new church, conduct of the canvass and a few architectural pointers to steer the enterprise. The pictures give illustrations (Turn to next page)

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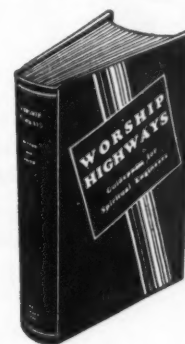
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—Dr. William H. Leach, Editor of "Church Management"

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New Books

(From page 37)

of exteriors, interiors and floor plans of modern churches in the various types of architecture: gothic, byzantine, Romanesque, colonial, modern, the small frame church, Spanish, log churches and remodeled interiors.

Evidently intended as a sort of sample book to put in the hands of ministers and committees the volume is admirable. The small churches' pages

Here are a few of the many leading ministers who commend the book:

PRESBYTERIAN: Drs. Wilbur M. Smith, John Timothy Stone, George L. Robinson, George W. Arms, Henry H. Sweets, H. Kerr-Taylor.

BAPTIST: Drs. C. W. Koller, F. D. Whitesell, E. Leslie Carlson, J. Whitcomb Brouger.

METHODIST: Drs. Thomas S. Brock, T. Garland Smith, W. Earl Pittenger, W. D. Turkington.

LUTHERAN: Drs. A. W. Brustat, W. P. Hieronymous, E. M. Hegge, Edward A. Jenne.

CONGREGATIONAL: Drs. Francis J. Hayden, E. H. Murdech, A. R. McLaughlin.

EPISCOPAL: Drs. Frederick Kempster, Sidney T. Cooke, Bishop William Hall Moreland.

DISCIPLE: Drs. Frederick D. Kershner, I. N. McCash, L. N. D. Wells, C. M. Ridenour.

are especially delightful and show that simply because a church is small and without many resources there is no need for an ugly building. Among the small buildings shown are some made from native field stone and a few log churches which have a tremendous appeal.

Many churches which plan postwar building will find the investment in this book a splendid value.

W. H. L.

Preaching

The Risen Soldier by Francis J. Spellman. The Macmillan Company. 39 pages. \$1.00.

Few religious voices have greater audiences than does that of Archbishop Francis J. Spellman of the Roman Catholic Diocese of New York. This little book brings a positive utterance regarding the immortality achieved by the soldier who dies for a righteous cause. He considers Jesus Christ as a soldier who fought for the things he believed were right and who rose from the dead to eternity because of his righteous fight.

He quotes from one soldier: "Life is not complex; I have a God to serve, a soul to save, a family and country to love, to live and die for. I don't mind dying but I do want to make my life and, if necessary, my death count for something good."

That this soldier and others who fall in battle may not die in vain the archbishop asks each reader to pledge himself to do what he can to bring a better world out of the chaos of the present.

It is a splendid utterance—positive and assuring.

W. H. L.

Beyond the Night by Elmore M. McKee. Charles Scribner's Sons. 243 pages. \$2.00.

The rector of St. George's Church in New York City has given us in this volume thirteen inspirational essays on what Christianity offers in these dark days. Ours is no fair-weather faith. It has something to say to those who "suddenly face pain, separation, bereavement, death, loneliness, indecision, hatred and the full force of evil." In the first chapter the author writes of The Torch of Faith. In the next ten he shows how faith can mean victory over such enemies as pride, futility or death. The next chapter is entitled One World Coming and the final chapter Morning Breaks. There is a three-page index at the end. The author is the chief leader in an institutional church serving all classes of people through a program of 360 events a month. He is, therefore, neither a scholar nor a theorist who writes from an ivory tower. He expresses himself from the midst of a busy and active Christian discipleship and all that he offers of faith and doctrine has been tested by life. He thinks and writes clearly and his fellow Christians may well be grateful for his offering. It will lift up their hearts and cause them to go forward.

F. F.

Living Zestfully by Clovis G. Chappell. Abingdon-Cokesbury Press. 224 pages. \$1.50.

The alert-minded sermon taster knows about what to expect when he opens a book of sermons by Clovis G. Chappell. To say that *Living Zestfully* is a characteristic Chappell volume is for many adequate information in regard to it.

The book contains sixteen sermons which are good reading and illuminating specimens of the art of a master homiletician. As a preacher's skill can be judged somewhat by the type of titles which he gives his discourses, those in this work are worthy of notice. Among them are *Easing the Strain*, *Getting a Boost From Our Knocks*, *Facing the Worst*, *A Decent Devil*, and *Substitutes*. It hardly needs to be said that these well-phrased captions arouse interest and stimulate thought. On reading the sermons we find that they are aptly described by their titles.

Dr. Chappell is a textual preacher who shows a marked skill in the bringing of practical truths from well-selected passages of scripture. For example, the sermon on *Mutual Dependence* has for its text: "I did the planting, Apollos did the watering, but it was God who made the seed grow" (I Corinthians 3:6—Moffatt). The text of *Facing the Worst* is: "The pillars of the state are falling; what good can a just man do?" (Psalms 11:3—Moffatt).

Another marked characteristic of Dr. Chappell's preaching is his use of introductory sentences which secure attention at once. "Here is a man with his back to the wall." This is the beginning of *Facing the Worst*. The first sentence of "Substitutes" is: This is the description of a type nobody admires, the text being II Timothy 3:5 and reading, "Having the form of godliness and denying the power thereof."

There are other phases of Dr. Chappell's homiletics which would be equal-

ly worthy of attention. His sermons are framed in language which the ordinary man can understand, and they deal with matters which are of concern to everybody. Although the material is placed on the traditional lower shelf, there is no bankruptcy of thought. On the contrary it is possible that some of these sermons are open to criticism because they contain too many points. As a rule the stressing of a number of different ideas tends to blur the impression left by a sermon. It is likely, though, that in this case Dr. Chappell's skill in focusing his ideas about one central point obviates such confusion.

L. H. C.

The Christ Men Need by O. A. Geiseman. Ernst Kaufmann, Inc. 134 pages. \$1.50.

Of the many volumes of sermons which come from the press each year no two are exactly of the same type. Any attempt to classify them is likely to cause a reviewer to commit the intellectual sin of labeling, but no one can give the reader an adequate idea of the contents of a given book without mentioning the theological and homiletical pattern into which it falls. In the present volume we have sixteen sermons, practical in approach, conservative in theology, biblical in background and positive in teaching.

Dr. Geiseman is pastor of Grace Lutheran Church, River Forest, Illinois, and these sermons are, to an unusual degree, pastoral preaching. Very seldom can we read a single page without being reminded of the congregation to which the discourse was addressed. One of the merits of the sermons is that they contain considerable effective exposition in biblical passages. Sometimes one gets the impression that the author allows his interest in the church in general and his own church in particular to obscure his vision of some of the larger implications of Christianity. Dr. Geiseman preaches an individual gospel, and his personal exhortations have to do for the most part with the basic, everyday moralities. As a preacher he combines clarity and force. The sermons in this book were prepared for Lenten and Easter services.

L. H. C.

Robes of Splendor by Harold E. Dye. The Broadman Press. 200 pages. \$1.75.

The sermons in this book were delivered by the pastor of the First Baptist Church, Las Cruces, New Mexico, in the Manzano Mountains at the Inlow Youth Camp sponsored by the Woman's Missionary Union of New Mexico. The ten addresses are homiletic without being textual. They are all based on outdoor features. This is illustrated by the following typical titles: "The Old Men of the Mountains," "The Wedding of the Sky," "The Writing in the Sky" and "The Stars Look Down." These homiletical addresses are poetical and practical rather than theological or philosophical.

In some instances the topics are treated under a number of rather arbitrarily selected heads. For example, the discussion of Weeds in the High Country has the following subtopics: The Locoweed of Atheism, The Marijuana Weed of Sin, The Sleepy Grass

of Indolence and The Tumbleweed of Instability. In all probability these addresses were found enjoyable and helpful by those who heard them. They make interesting reading.

L. H. C.

The Surprising Christ by Howard P. Bozarth. Fleming H. Revell Company. 142 pages. \$1.50.

Howard P. Bozarth, minister of the First Congregational Church of Haverhill, Massachusetts, and chaplain of the Massachusetts House of Representatives, comes into print with eleven sermonic essays on Christ.

The book gets its title from the first chapter. The material is uniquely well handled and affords very usable material for all ministers, conservative or liberal. The development is logical and well organized. It sparks one's own thinking and keeps the mind running along newly suggested lines.

The best done chapters, as we see the book, are *The Surprising Christ*, *The Disappointing Christ* and *Christ and the Man of One Talent*.

If ministers are seeking for something to bolster the coming year of preaching, and what minister isn't, we recommend this volume.

I. C. E.

The Radiant Life by Rufus M. Jones. The Macmillan Company. 154 pages. \$2.00.

Crises bestir in man unrecognized resources of the soul. Man becomes adequate with new vision, new faith, new powers to meet the sharp demands upon his life by paralleling the currents of the Divine Spirit. The darkness of the world can reveal radiant living.

In his quiet, conversational style, Doctor Rufus M. Jones challenges once more the man of the world to lay hold on the unexplored powers of the Unseen.

This is the author's fiftieth book. In it he has gathered up the fragments. It is a series of many essays and keeps the high confidence Doctor Jones always manifests in the unused resources of the Spirit of God.

The book contains the Ingersoll Harvard lectures on immortality dealing with the personal illustrations of those who have lived immortal lives.

I. C. E.

Biography

Eisenhower, Man and Soldier by Francis Trevelyan Miller. John G. Winston Company. 278 pages. \$2.00.

Two stories from this volume will give a good appreciation of its contents. One stormy night General Eisenhower and his chauffeur both went to sleep and the automobile plunged into the ditch at the side of the road. Anticipating that severe discipline had been meted out to the offending driver the general was asked:

"What did you do to the driver?"

"Do with him?" repeated the general. "I sent him to a hospital where he could get some needed sleep."

The story shows the appreciation that the commanding general has of the

(Turn to next page)

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New Books

(From page 39)

soldiers who are fighting under his command.

The second story reveals a different side of this personality. General Eisenhower did not reach Europe in the First World War. He trained a tank corps in this country. But he was on shipboard ready for France when the Armistice was signed. The news of the Armistice was followed with orders to disembark. Eisenhower did not like it.

"The Germans must be beaten on their own ground," he said. "Their own fatherland must be conquered and their military spirit broken before they will settle down as a peaceful people."

He has held this conviction since that time and believes that the present war is but a continuation of the first. One who reads of Eisenhower has no fears that a negotiated peace will halt the invasion before Berlin is reached.

General Eisenhower comes from Brethren and pacifist stock. The blood of Brethren preachers runs through his veins. He has come up from the soil, born in Texas, raised in Kansas. He worked hard to gain each step of his advancement, education, training and military achievement. There is a kindness in his personality tempered with the severity of the soldier. One feels that we have here a commanding officer who loves his country and the people of his country more than he loved conquest. Yet, with all he is a great strategist and fighter.

W. H. L.

The Bible

Pocket Bible Handbook. An abbreviated Bible Commentary by Henry H. Halley. Distributed by the author from 10 West Elm Street, Chicago, Illinois. 676 pages. Paper, \$1.00; cloth, \$2.00.

I don't know how I have missed this book. Its title has long been familiar but for the first time I have laid my hands on a copy. Now that I have had occasion to use it I am amazed by the breadth of its material, the compactness of the volume, the usefulness of its pages and the price at which it is sold.

First of all it is a useful one-volume Bible commentary. The scholarship is good, the writing is splendid, one finds in its pages compressed information about the books of the Bible and a section by section interpretation. The edition, which is the 16th, has added pages to the discussion on the four gospels.

Next it is a handbook on archaeology. This subject is so closely related to Bible study that it has a natural part. The author gives a good, brief survey of the entire field and this section is well illustrated with photographs. It is up to the minute in reporting recent discoveries of this science.

Next it gives an epitome of church history. I never saw an historic presentation just like this. The entire Christian history is outlined in brief paragraphs. Wise use of type makes

it possible to quickly locate names and dates.

Then finally there are many pages of good material on worship and church going. Included is a Bible reading program for the year. This section stresses the necessity of Bible reading and church attendance. There are publicity items to help with the attendance and church promotion. The pages breathe the spirit of evangelism.

The little book goes onto the shelves in my office beside the other one-volume commentaries. It will be referred to many times.

W. H. L.

One Prophet and Another by Ethel Cutler. Woman's Press. 126 pages. \$1.50.

Here are word pictures of the prophets from Moses to Jesus. The book flows almost like poetry. The prophetic theme carries like a symphonic recurrence all through the volume. There are no prosaic detailed accounts of the men "of old time." It is a book of mood and expectation; it is an appetizer creating hunger for the Bible accounts of these prophets.

The book makes excellent reading for worship and for personal meditation.

The author is a woman, Ethel Cutler, a seminary graduate, a student of Greek and Hebrew, widely traveled in the Orient, Palestine, Syria and Egypt.

I. C. E.

Fiction

Blessed Are the Meek by Zofia Kosak. Roy Publishers. 374 pages.

This is one of the great novels of the year. But outside of any virtue which it possesses as a novel it has a fascinating history in itself. It was published originally in Poland. The author and the publishers were blitzed out of Poland and then out of Paris. One of the members of the publishing firm came to New York. From a second-hand book store a copy of the Polish edition was recovered. It was translated into English. A copy was submitted to the Book-of-the-Month Club and was adopted. The success of the book was immediately assured.

The story is reputed to be a novel based on the life of St. Francis of Assisi. In reality the volume covers a wider area and provides a first rate historical novel of the era. One sees the simplicity of the monk as over against the artificiality of the era of the crusades and admiration for St. Francis is increased.

The book was placed in the hands of this reviewer with the suggestion that it was a Catholic book and would probably not interest our readers. We fail to find that it is a Catholic book. It is a novel of romance and politics with a religious background but is, of course, of interest to all readers of fiction and students of history.

We hope that the publishers will bring us others as good.

W. H. L.

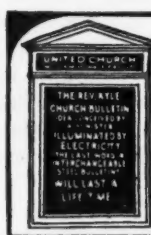
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Weatherhead on Sermon Staleness

by William J. Hart

CAN a minister preach every Sunday to the same congregation and not become "stale and dull"? A foremost English clergyman thinks that he cannot. But if any man can do this, certainly the Rev. Leslie D. Weatherhead, who holds the succession to the eminent Dr. Joseph Parker, of City Temple, London, is capable of doing so. He is known to a large group who have heard him preach, and to a vast company, on both sides of the Atlantic, who consistently read his books with both profit and delight.

Unique is the experience of this distinguished preacher. He has always been a Methodist preacher, and, though he now serves a congregation of the Congregational church, he still continues to be a member of the Methodist Conference. He is "loaned" to the Congregational church, and all seems to work satisfactorily on both sides. Then, when the City Temple was blasted to bits by German bombs the Episcopal church of St. Sepulchre's gave hospitality to the congregation. So the Methodist minister thus preaches to a congregation of Congregationalists in one of the buildings of the Church of England.

When giving an ordination charge recently, Mr. Weatherhead suggested to the minister that he should never preach to his congregation more than four Sundays without an exchange with another minister. This is a custom he is himself following, and his guest preachers are prominent min-

isters from different denominations. What does the reader think of his position? Perhaps the fact that many ministers in this country now preach but once a Sunday would make a difference. Does it? Anyhow, this is what Weatherhead said, as reported in an English periodical:

"I don't know anyone amongst my friends in our profession who can remain fresh after preaching eight sermons running. You get stale and need a break in order to climb to the hill tops and take deep breaths of mountain air. Your people will have the refreshment of hearing something with a different point of view. You yourself will come back feeling refreshed and renewed by the breaking of the strain—and it is a very considerable one—of providing two living and vital messages every Sunday. Don't let your people bully you into going on and on, until you become stale and dull."

Staleness and dullness are, of course, two things which the minister aims to avoid. Therefore, as Mr. Weatherhead speaks from an experience that has proved valuable to himself in his versatile and serviceable ministry, his advice is worthy of most careful consideration.

What a practical topic this would make for discussion at a ministers' meeting. Surely it would bring out different views and precipitate an animated discussion.

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To preachers who may have books they no longer need, and would like to exchange, I most heartily recommend this exchange system. You will be more than pleased as I have been, with the fine service offered.—Ernest Mills, Methodist Church, Townsend, Montana.

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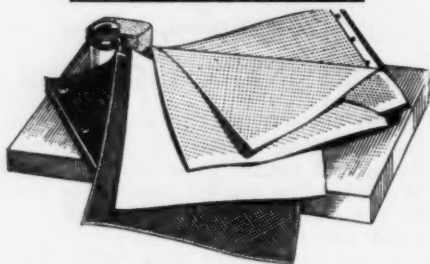
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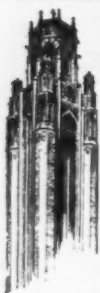
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THE SERMON SCRAPBOOK

BY PAUL F. BOLLER

THE INNKEEPER

Our attention is called to the innkeeper in Jesus' parable of "The Good Samaritan" who cared for the victim of the holdup on the road to Jericho. Without the co-operation of this innkeeper, the Samaritan could not have cared for the injured man. The road to Jericho could not have been an easy location in which to run a tavern. Its proprietor was at the mercy of highwaymen. How could he tell when he himself might be the victim of a holdup?

The innkeeper is representative of the host of inconspicuous, hardworking men who support themselves and those dependent upon them and who keep the necessary services of mankind going for the benefit of any who need them when emergencies arise. Also he is the symbol of the business man who has to carry on in a difficult time when it is impossible for him to predict what demands may be made upon him or to calculate how he may keep his enterprise going.

The innkeeper has some admirable qualities:

1. He is *dependable*. He maintains his inn even in so uncertain a neighborhood as that road to Jericho. All churches and other philanthropic enterprises are sustained by folk like him who can be counted on.

2. The innkeeper is *obliging*. He takes the battered man brought by the Samaritan into his inn. No doubt it was an inconvenience to him. Obligingness is the cement which holds together the bricks in the social fabric. It is a quality most to be desired in members of any society—a business house, an industry, a church of God. Life is one emergency after another. God has apparently so designed it. The accommodating prove friends in need.

3. The innkeeper is *truthful*. When he was asked to keep the wounded man and was promised that he would be reimbursed later, he might have hesitated. Would the Samaritan pass that way later? So much of good neighborliness has to rest on trust. Our Lord came first to give us faith in God and next faith in our fellowmen. The innkeeper showed splendid trust in the Samaritan.

Let us award the innkeeper at least a second prize in neighborliness.

Condensed from article by Henry Sloane Coffin in *Everyone*.

PRACTICAL SUGGESTIONS FOR PRAYER

"When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee."—Matthew 6:6.

A **TIME**—"When thou prayest." People who "can't be bothered" with the regular discipline of a daily period for private worship fail to grow spiritually.

A **PLACE**—"enter into thine inner chamber." Have I an "inner chamber"? I ought to have one—a room, a garden, a favorite spot in the woods.

PRIVACY—"shut thy door." The soul needs relief from the rush and buzz of life. If I want a deeper life I must learn at any cost to shut the door, shutting others out for a time and shutting myself in with God.

SPIRITUAL FELLOWSHIP—"pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee." What can I do to make real fellowship with God possible? I can recognize spiritual laws that operate and that impose conditions that must be met.

I need to spend more time *listening* in private worship, giving my Friend a chance to speak a word of rebuke, of forgiveness, of encouragement, or of direction.

Wallace M. Aston in *Follow Me*; The Westminster Press.

CHARACTERISTICS OF LOVE I Corinthians 13

1. *Love is essential to our various gifts.* (Verses 1-3.) We have gifts of poetry, gifts of prophecy, gifts of art. These gifts are of the mind, of the emotions and of a combination of mind and emotions. All of these gifts are directed toward God and toward people, but unless we love God and people the result is negative.

2. *Love has certain characteristics that men call hard.* (Verses 4-7.) Love requires suffering, is free from envy, is not boastful, is not conceited, is humble, is not self-seeking, honors righteousness and truth; bears, believes, hopes, endures all things that are eternal. Thus love is not sentimentality. In love we lose sight of

pain, personal ambition, personal pride. Furthermore we lose sight of differences in people, whether they be of race, color or creed.

3. *Love is the only thing that lasts forever.* (Verses 8-13.) The wisdom of men does not last; it changes from year to year and from century to century. Science changes from year to year and from century to century. Only love endures, for love is God.

Albert B. Coe in *The Twentieth Century Quarterly*; The Twentieth Century Press.

WAYSIDE PULPIT

There is hope for the man who keeps pressing on.

* * *

Good religion always results in better health.

* * *

For some things we must wait.

* * *

Silence always speaks.

THE BOARD OF ABSENTEES

We are the Board of Absentees;
We attend our church about as we please;
We judge it will run of itself, you know
And, Sundays, we're just too tired to go!

We are the Board of Absentees;
At business meetings our chance we seize
To tell exactly how things should be run,
But we lift not a finger to get them done.

We are the Board of Absentees;
Men and women of all degrees;
"Shall we give up the church? O never, never!"
"Shall we go today?" Well, scarcely ever!

We look for a world far better than this,
A world of peace and of moderate bliss,
A day of right through the Seven Seas—
Just now we're the Board of Absentees!
Anonymous.

George Eliot

What do we live for if it is not to make life less difficult to each other?

Coleridge

I have often thought what a melancholy world this would be without children; and what an inhuman world without the aged.

J. B. Blakie

As you learn to walk only by walking, to leap by leaping, and to fence by fencing, so you can learn to live nobly only by acting nobly on every occasion that presents itself.

J. Rendel Harris

If we banish humor from our thought of worship, the kingdom of God is not



PINCH-HITTING AS A FARMER

Hundreds of Chinese University coeds have spent their vacations this summer on farms, giving the farmers the benefit of the scientific farming knowledge they have acquired in school. The happy young woman shown above, equipped with the Chinese version of a scythe, is probably headed for the wheat fields.

China colleges in exile now in Western China are being aided by American donations sent through United China Relief, a member agency of the National War Fund.

yet fully come. "They began to be merry," said the scripture, "and they continued therein."

Carlyle Adams

We can never get to know Christ intellectually or emotionally. We get to know him only when we will "to do his will."

George Matheson

"Son of Man, whenever I doubt life, I think of thee. . . . Thou art ahead of all the centuries; I have never come up with thee, modern as I am."

Epictetus

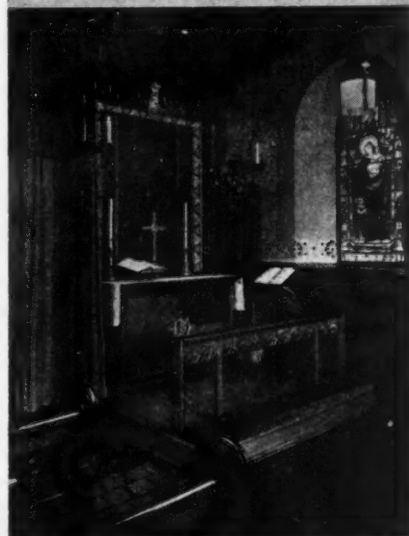
If anyone tells you that such a person speaks ill of you, do not make excuse about what is said of you, but answer:

"He was ignorant of my other faults, else he would not have mentioned these alone."

(Turn to next page)

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The Sermon Scrapbook

(From page 43)

A PRAYER

Eben H. Chapin

O Lord, give us the mind of the Master!

We would look on our fellow creatures as he looked on them.

We would be free from all taint of envy, jealousy and sin.

We would know that Thou art in man, for it is Thy spirit which quickens within him every pure thought and moves to every unselfish deed.

Give us a due sense of humility and appreciation that we may enter into the secret thought and understand the sincere purpose of all the toilers of the present world!

Thus may we abide forever with the saints, the seers, and the singers of all climes and ages.

WAITING WITH CHRIST

After a heavy storm on the sea the ocean is often so stirred up that we do not go swimming. It looks gray and dirty with a mixture of sea vegetation, debris and dead fish. We do not despair of ever again having a swim in the clear, clean ocean. If we wait until morning the surf will have settled and the unpleasantness will have washed high on the sand. When in the midst of an emotional storm that is filled with unpleasant experiences it is certain that if we wait with Christ, perhaps for one or more mornings, we will awaken to jump back into the clear surf of life with the invigorating thrill of its glory.

Therefore, it is psychologically imperative that we learn to fulfill the practice admonished by our Lord to take regular intervals apart for rest. We cannot all go to the seashore, to Miami or to Sun Valley, but no one is deprived of going into the stillness of a church or the privacy of his own four walls or bedroom corner to refresh the soul, relax the tension and renew acquaintance with Christ. Austin Pardue in *Bold to Say*; Charles Scribner's Sons.

IN THE SCHOOL OF THE MASTER

The Master himself used faulty material—Peter, James, John, and all the rest of them. He would have been glad to have better material, yet out of those faulty men He organized a movement which has changed the whole moral history of mankind.

Here is the Christian church, which some of us love with all our hearts. It is an imperfect institution, because it is made up, not of angels but of imperfect people like ourselves. The "glorious church, without spot, wrinkle or blemish" has not come yet—it is the

hope of the future. The church, as we know it, is not a county fair for the display of prize squashes—nor of finished saints. It is a school for the training and development of imperfect people, until they are worthy to be called the sons and daughters of the Most High. We, who are members of the church, are attending that school under the tuition of the Master, hoping to become "like him." Charles R. Brown in *Dreams Come True*; The Macmillan Company.

"I HAVE FAITH"

While crossing the Atlantic a few years ago, we ran into a hurricane, which had already devastated Florida. It struck us at night. The reeling of the ship, as side rails and boats were smashed, was an experience never to be forgotten. I had traveled with the captain many times. Passing me after a terrific struggle, lashing a loose boom, he said to me, "Tell the passengers in the salon I have faith in my ship. She will ride it through." The very way in which he spoke shot like electricity through my body. It was that confidence in face and voice above the roar of the storm: "I have faith in my ship."

While Biblical stories of such faith are wonderful, we have them also in human life about us. Souls lashed by adversity, tossed by storm and flood, smiling at you through it all and saying, "I have faith in my God." J. Burford Parry in *A Religion That Smiles*; The Blakiston Company.

THE STEADFAST LIGHT

Speaking broadly, I suppose it is fair to say that there are two kinds of Christians in the world. Some of us are like the barometer of the light-house keeper, we change with the weather, we rise or fall according to the changing pressures of our environment. We are like the multitude that Jesus encountered. When the road seems easy and safe, we follow enthusiastically. When, however, opposition, danger and discouragement appear, we lose heart, we grow indifferent, we peter out.

Other Christians, however, are not like the barometer but like the lamp that shines from the tower of the light-house, which remains the same despite the changing weather. It may be hot or cold, wet or dry, stormy or calm, the light shines on. It remains constant amid all change. Some lives are like that.

How like the light Jesus was! Fidelity, steadfastness, dependability were all in him. He was faithful unto the end. He remained steadfast. He never wavered. "He steadfastly set his face (Turn to next page)

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The Sermon Scrapbook

(From page 44)

to go to Jerusalem."

Harold C. Phillips in *Life's Unanswered Questions*; Harper & Brothers.

A RADIANT FAITH

One December day in Edinburgh in 1666 Hugh Mackail, "the youngest and bravest of the Covenanting ministers," was brought before his judges. They condemned him to the scaffold. He had just four days in which to live. The soldiers led him back to Tolbooth. Hosts of people gathered to see him. Many wept as the young minister passed by them. But no one saw any tears in his eyes. There was not the least trace of self-pity. This Sir Galahad of the Cross, as James Stewart calls him, showed only a radiant face. Catching a glimpse of a friend in the crowd, he shouted, "Good news, good news, I am within four days' journey of enjoying the sight of Jesus Christ!" Hugh Mackail believed in a fatherly God of love who was going to see that things finally came out right. G. Ray Jordan in *We Believe!* Abingdon-Cokesbury Press.

ROOTED IN THE SHADOWS

Some months ago, in the late autumn, the writer was in the hothouse of one of our florists. We were in the cellar, and in the dimly lighted place one could see arranged in regular file long rows of flower pots. The florist explained that in these pots had been planted the bulbs for their winter flowers. It was the best for them, he said, that they be rooted in the dark. Not in the glaring sunlight, but in the subdued shadows their life-giving roots were putting forth. They would be ready for the open day a little later. Then their gay colors would cheer many hearts. Then their sweet perfumes would laden the winter air. Rooted in the shadows to bloom in the light!

Much of our Christianity is a sickly bloom because we have no quiet place in which the roots of faith may grow. We meet the day's temptations before we are ready for them. We undertake to lead others before we have mastered ourselves. We try to force the bloom before we have rooted ourselves in Jesus Christ. Return, O soul, to the secret place and linger there. A godly life, like the flowers, is rooted in the shadows to bloom in the light. Costen J. Harrell in *Walking With God*; Abingdon-Cokesbury Press.

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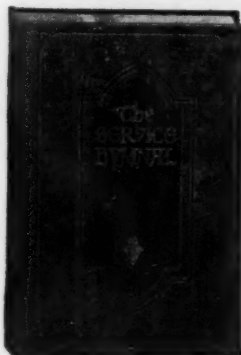
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Can the Public Schools Teach Religion?

by Leo H. Phillips*

In the spirit of editorial fairness we publish this article which criticizes the one by Professor Conrad H. Moehlman in our June issue. We want to point out, however, that our article was a selection from a recently published book by Professor Moehlman entitled, "School and Church."† Many of the criticisms raised in this article have been anticipated in the volume.

WILLIAM SHAKESPEARE once wrote, "Of all base passions, fear is the most accursed." Conrad Henry Moehlman, professor of religion at the University of Rochester, seems "distilled almost to jelly with the act of fear" in regard to the teaching of religion in the public schools. His fears, I believe, and his line of reasoning will not stand up when scrutinized closely. His article and illustrations, to my mind, are fantastic.

In the first place, I would not recommend that religious education be taught in the public schools if it is going to be done on a makeshift basis. If the local board of education must reshuffle its teaching force and put in inferior persons who are not trained in religious education as a chemistry teacher is trained in chemistry or a mathematics teacher trained in mathematics, it would be best to leave religious education out of the schools. The haphazard and ineffective teaching procedures of some of the church schools should not be carried over into the public school system. I cannot conceive of a progressive and wide awake board of education accepting low standards for part of its work.

It does not seem plausible that the board of education would appoint Miss Mary Prudent to teach religious education unless she were thoroughly trained in this field. Miss Prudent should have, in my opinion, a master's degree with a major in religious education. The idea is laughable that the board would select a number of general books on the Bible—source books, dictionaries, translations, cross reference Bibles, commentaries, stories of the Bible, commentaries and Bible helps for her. This reference list is available to any church school teacher. The teacher who is trained in religious education will have these as just elementary tools. The teacher of religious education is trained in her field. There need be no anxiety over what

would happen in the classroom when orthodoxy meets heresy or sects and denominations meet, or division between the son of a scientist or the minister's daughter, or between the pacifist or the marine.

Professor Moehlman gives the impression that to teach religion one must confine himself to the written word, namely the Bible. Surely the Bible, as far as the Jews and Christians are concerned, is the greatest heritage which they have. We should not confuse, however, the teaching of religion and the teaching of the Bible. The teaching of religion is a far more inclusive term. Dr. William Clayton Bower, in his recent book, *Church and State in Education*, stresses the fact that we must start with the experiences of people. We must make, first of all, the functional approach to religion, and then the structural approach. The structural approach is concerned primarily with theology, polity, and things of that nature. The structural approach to religion is one of the main reasons for strife between the denominations. The functional approach is interested in giving the growing person an actual experience of the higher spiritual values which are involved in all of the relationships of life. The experiences of children and young people are the important things and they need to know how to better them. Dr. Bower says that the school can do much to cultivate religious attitudes by stressing the ceremonials and celebrations, such as Thanksgiving, Christmas, New Year's, and Easter. He also stresses the fact that there is an opportunity for creating an understanding and appreciation of the beliefs and practices of the great religious faiths (Protestant, Catholic, and Jewish) by studying the classical symbols and celebrations of these great religious faiths. It seems as if Miss Prudent, as she is represented by Professor Moehlman, was not following a course of study at all. If the professor of mathematics or chemistry followed the same procedure,

(Turn to next page)

*Assistant minister, Jefferson Avenue Presbyterian Church, Detroit, Michigan.
†"School and Church, the American Way." Published by Harper & Brothers. \$2.50.

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Can the Public Schools Teach Religion?

(From page 46)

they would need a semester's leave to recover and the irate parents could also ask for a public forum upon the entire question of teaching mathematics and chemistry not in a formal fashion, but in a slipshod fashion in the public schools.

It is my belief that religion can be taught in the public schools. It should be done, if at all possible, upon a co-operative basis, enlisting the aid of Catholics, Jews, and Protestants. It should be done upon a released time basis with the teacher of religious education using the facilities of the public school system. In my opinion, it is not wise to have the children dismissed to go to nearby churches. The teacher should be thoroughly trained and the board of education should require the same standards to be met in this phase of the work as in any other phase. The course of study at first would need to be set up on a city-wide basis and as the program expanded, upon a state-wide basis. This course, like any other course taught in the public school system, should be standardized. The material should be objective, made up by leading religious educators representing the best minds of all of the religious faiths.

This program, at first, should be set up on an experimental basis. Three or four grades in the elementary schools might be used, perhaps grades four, five, and six. One of the proposals to meet the cost of such a program is that the churches involved contribute to the carrying out of the program.

The instituting of religious education in the public schools, in my opinion, would not supplant the church schools in the Protestant churches, for example, but it really would give them a shot in the arm. It would give them better trained teachers as the years went by. It would make their present teachers get upon their toes and study so that they might keep abreast of the pupils.

America will have to become religious in all phases if we are going to settle with justice the problems which confront us today and in the future. We must exclude intolerance from the hearts of men. Great numbers of the children of this country do not receive regular instruction in the educational systems of the churches. Education must deal with the whole child. By leaving his religious heritage out of the public school system, there is an implication that this part of his life and the contribution of the church are unimportant.

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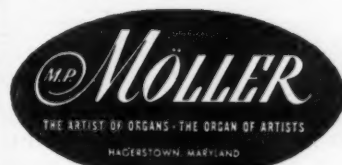
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A Plant That Plants Itself

A Sermon for Children

by G. B. F. Hallock*

THERE is a plant that lately has become very important in the thought of the world. We used to think of its product, the peanut, as something to eat at picnics, or occasionally, like popcorn or raisins. But a famous Negro scientist, George Washington Carver, has taught us that the peanut is one of the most valuable of foods, while upwards of two hundred very useful products can be made from it.

I think you young folks know that we dig peanuts out of the ground a little like we dig potatoes. The nut grows underground. But do you know that the peanut is unusual in the fact that it plants itself? The plant has a flower, or blossom. After the blossom up in the air has become fertilized the stalk of the plant begins to bend toward the ground. With two or three inches further growth of the stalk the seed pods are pushed into the earth, much as you might do with your fingers pushing any sort of seed underground. There the peanuts develop in the soil like a small hill of potatoes.

The peanut plant is an annual, living only a single season. It has supposedly developed this method as a safety measure to ensure its reproduction. Generations of cultivation under civilization have not altered this peculiar habit. So the peanut is literally a plant that plants itself.

Once in the earth the young fruit develops into our familiar nut whose use ranges from circuses to salads, and from color dyes to plastics—hundreds of uses.

In harvesting the peanut, upon removal from the ground the plants with the nuts attached are stacked in the field around a pole. Thus the nuts are protected by the vines while the curing,

the drying and ripening goes on. The hay from the plant is clover-like and is used for fodder. Also the residue from the nuts and shells is valuable for animal feed and other purposes.

The plant is thought to have originated in Brazil. It needs a warm climate free from late spring or early autumn frosts. The branching plant grows to a height of about two feet, with thick hairy stems and yellow blossoms. It belongs to the same family as the beans and peas, as the name peanut suggests.

I think that the fact that the peanut plants itself, pushes itself into the soil, has something to say to you boys and girls. If you have a work to do or a lesson to learn, root yourself in it. A successful man on being asked his rule for life said, "I am a whole man to one thing at a time." That means that he planted himself with concentration in the one thing he was doing. Have you a geography lesson or an arithmetic lesson to learn? Plant yourself deeply in it until you have finished.

Young friends whatever you do in work or play or study, plant yourself deeply into it, and in one thing at a time. It was said of Mr. William E. Gladstone that the foundation of his great career was his ability to exclude from his mind everything but the subject immediately in hand. For attaining any feature of success in life, in work, in education, or in religion, make yours a bicycle rule: "Make a drive for one goal and hold tight to the steering wheel until you get there."

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DRAMATIC MOMENT DURING A SERMON

Tall and stately, thoughtful and scholarly, methodical and orderly, the Rev. F. Luke Wiseman, Litt. D., was not given to sensationalism when preaching. Yet this "greatest Methodist of his generation," who peacefully passed to be with Christ in January, 1944, sometimes did the unexpected; and occasionally became quite informal when speaking of the hymns of Charles Wesley, of which he had the most extended knowledge of any man of his generation. Sometimes, in a moment of intensity, he even became dramatic.

A strange incident was told by the Rev. J. T. Gurney, who was for eight years Dr. Wiseman's assistant in the successful work which the former did for a quarter of a century in the Birmingham Central Mission. Though Dr. Wiseman anticipated the work of teaching, yet he turned aside the opportunity to become a member of the faculty in one of the theological colleges in British Methodism to answer the call for a mission of evangelism in a great city—"a city which had the reputation of being a very difficult place for evangelical preachers."

One Sunday evening Dr. Wiseman preached on the text, "If thy right hand offend thee, cut it off," and the assistant had the privilege of listening. The speaker described the beauty and usefulness of the hand. Speaking with earnestness he unconsciously became dramatic. Looking at his hand, he said, "I cannot cut it off, but I ought, for it is an offense; it struck the coward blow; it wrote a lying letter; it stole! Yes, it must come off."

William J. Hart.

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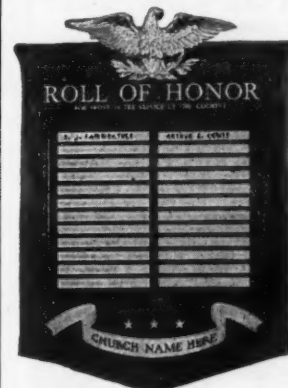


Laying his left hand on the rail of the platform and raising his right hand as though it were a knife, he held it poised on the hand that was on the rail. Before he could bring the poised hand down a woman in the gallery called out loudly, "Nay, Mr. Wiseman, don't cut it off." No one laughed.

Neither Father Taylor, preacher to the sailors at Boston, nor George Whitefield, the great evangelistic preacher of both England and America, and intimate friend of the Wesley brothers, ever did anything more dramatic than Dr. Wiseman, probably unplanned and almost unconsciously, did that Sunday evening in Birmingham.

"The dramatic power at the moment was almost painful," said the one who carried the incident in his memory for long years. "But behind all this," said he, "was the power of the spirit of God."

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Ministerial Oddities

Thomas H. Warner

Some hundreds of ministers availed themselves of the opportunity to hear the late Dr. James Moffatt, when he was in Sydney, Australia, talk to them about preaching. He recalled the advice of a bishop: "Gentlemen, preach about God, and preach twenty minutes."

Charles H. Spurgeon was a born preacher. When a boy, he used to get into the rack in the stable. His brother James sat on the manger, and his sisters sat on trusses of straw down below, while Charles preached to them.

These words were addressed to Archbishop Corrigan by Bourke Cockran in the presence of a large audience: "When from the pulpit you utter one word hostile to the integrity of this government, I tell you that if such language falls from your lips it will be heretical. You will be false to the republic and false to the church that placed the consecrated oil upon your hands for the blessing of your children."

Bishop Fallows preached a sermon on "Religious Idiots." He said: "The term may be used in relation to the arrested growth of the professed followers of Christ. These have never gone beyond the rudiments of the Christian faith. A rainstorm, or snowstorm, or threatening weather, or a trifling ailment will keep them home on Sunday, when on Monday or Tuesday they can go amid circumstances tenfold more forbidding to business, or to the theater, or to the opera. And if

they go to church it is not to worship devoutly, and hear reverently and prayerfully, but with minds full of fashion, frivolity, or wordliness."

A writer says: "Mr. Beecher, of course, was a born orator, though in his childhood, like Demosthenes, his enunciation was so defective as to make his speech almost unintelligible. His vocal range and modulation, his ability to run the whole scale and gamut of tones and draw them up into a clashing climax, must have been unforgettable, for again and again I have heard his friends comment upon it. Withal he could command an explosive note which at times was shattering."

At a church service in Defiance, Ohio, there were several references in the responsive reading to burnt sacrifices. Suddenly a woman leaned over and whispered agitatedly to the worshipper next to her: "I forgot to turn off my oven, and my roast will burn, if I don't go home and turn it off." She hurried out as soon as the reading was over.

Dr. de Witt Talmage said in a sermon: "Yet, my beloved people, when I recall the joys of my forty-four years of public ministry, I often shudder at the fact of how near I came to losing it. For very many months my mind was balancing between the pulpit and the attractions of a legal and political career. A single hour in a village prayer meeting turned the scale. But perhaps behind it all a beloved mother's prayers were moving the mysterious hand that touched the poised balance and made souls outweigh silver, and eternity outweigh time."

**New Schedule for Seasonal
Material**

EVERY reader of *Church Management* during the past year knows that we have had our production difficulties. The magazine has been late, month after month. Will the production problem be easier next year? We do not know. Perhaps more help will be available. We hope so.

But we are going to play safe this coming year by rescheduling the seasonal material. Thanksgiving material will appear in the October issue, Christmas in the November issue and so on during the year. Every effort will be made to have seasonal suggestions in the hands of readers in time for greatest usefulness.

CHRISTIAN EDUCATION RETARDED

Editor, *Church Management*:

It seems extremely tragic to me that a man who is obviously biased and whose very position indicates that he is one of those who are furthering denominational differences should be allowed through the pages of your magazine to do the disservice to Christian education that the brilliant Conrad Henry Moehlman does in the article in the June issue. Of course, it is even more tragic that men of the ability of Mr. Moehlman have no better use for their ability than to use it to tear down what feeble attempts are now being made to make religion a normal part of our children's education. That, however, you and I can do little about.

The tragic factor comes in because the whole article is a fantastic and absolutely untrue mental conjuring up of a situation that does not exist anywhere, done for the obvious reason of showing off and playing the "smart-aleck." From the experience of teaching religion for two years in the public schools in the middle of the hottest part of the "Bible belt," I can testify that not a single one of the situations in which he puts the oppressed Miss Prudent ever arises. They are possible only in the saturated mind of the trained theologian and would never occur to the layman, let alone his children. Not only that, but, were his Miss Prudent anything more than a benighted numskull (necessary as the straight man for his sarcasm) she would have no difficulty in meeting these "impossible" situations if they ever did arise.

We can never have religiously educated adults and we shall always have the ignorant fanatics which he flaunts so proudly before us until we make religion a normal part of our whole educational plan and approach it with the same frank willingness to learn that we have toward science. That, of course, can never be as long as men who ought to know better keep feeding the opposition ammunition by playing up the foolish differences among us to show off their erudition.

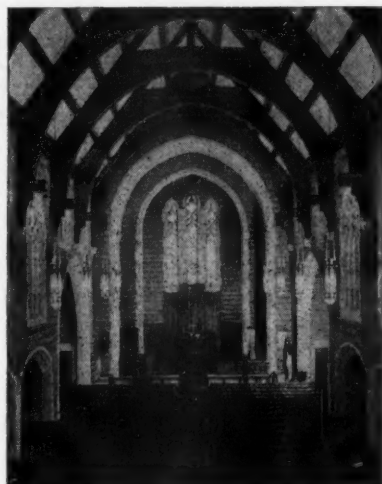
Sarcasm is a great weapon and I have no doubt that the article you printed has set Christian education back many years.

Joe Dana,
Cedar Falls, Iowa.

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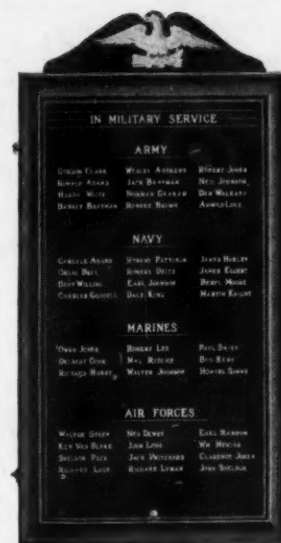
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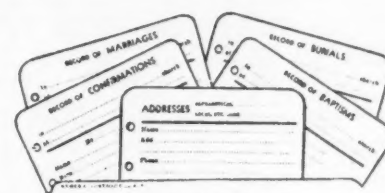


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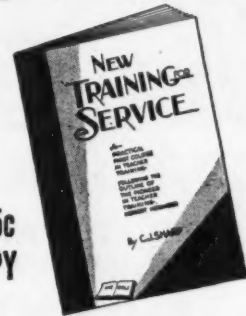
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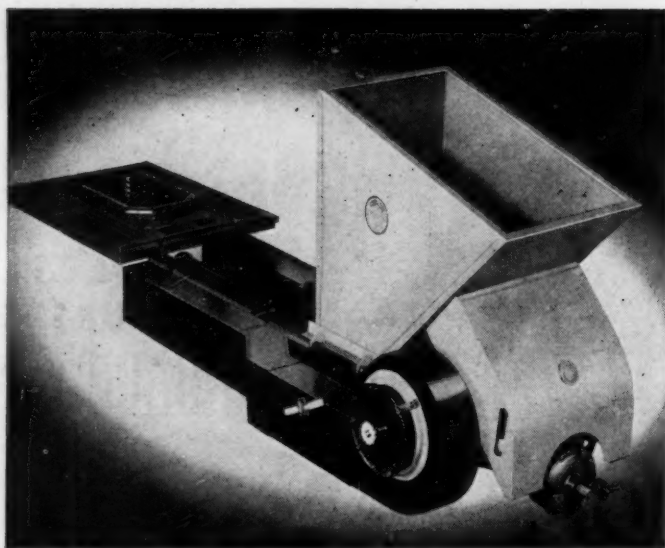
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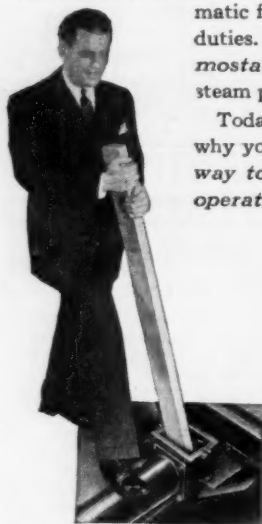
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Editorials

(From page 7)

tions that the care of the young men is left to the weaker Mennonites, Brethren and Friends. Churches which permitted the pacifist propaganda in the pre-war years certainly should share in the responsibility created by such tolerance.

Universal Conscription

IN checking editorials published in *Church Management* we have run across one which still seems to have mighty good sense. It appeared in the September, 1940, issue and carries the title, "Universal Conscription or None." The Burke-Wadsworth bill was before Congress for consideration. It would draft young men for military service.

Our editorial said:

If we must have conscription—and possibly we should have it—let it be universal conscription. . . . If the United States goes to war, it is everyone's war, yours, mine and the other fellow's. The costs and sacrifices should be passed around. The congressman who draws his fat salary should be expected to sacrifice as much as the young man who leaves his business to go into military service. . . . Perhaps conscription is necessary. If so, let's make it a universal one. We should conscript men, money and machines. Not merely men.

Now that we are nearing the end of the third year of the war we want to repeat this emphasis. At one time the Democratic party had a plank of this nature in its platform. But, at that time it was not in power. If President Roosevelt and his administration had had the courage to insist on this provision there would have been back of them the enthusiastic support of every patriot. We should have been able to avoid the scandals of war profits and labor hold-ups.

Perhaps the blackest record of our administration has been its failure to adequately divide the responsibilities of war. It has lacked either social vision or courage to put a universal draft into effect—perhaps it has lacked both. The head of the honest citizen bows in shame as he reads the list of the casualties of war in the same paper which tells of large corporation war profits and the demands of organized labor for more money. Homes which have been called upon to sacrifice their young men for the future of the world do not take kindly to the displays of avarice by those who seize every opportunity to enrich themselves. National unity is almost impossible while such discrimination exists.

Yes, conscription is probably necessary. But let's make it universal conscription. Men, money, machines.

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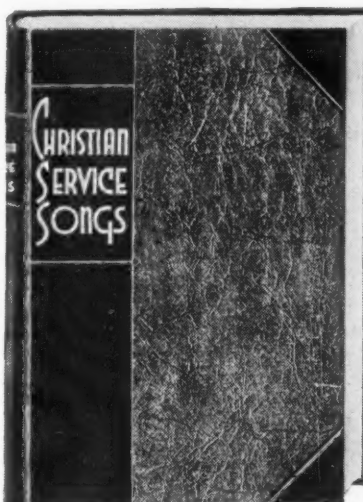
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